PSYCHOLOGICAL FOUNDATIONS OF RELIGIOUS EDUCATION

WALTER ADDISON SQUIRES

With an Introduction by
A. Duncan Yocum

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Psychological Foundations of Religious Education

WALTER ALBION SQUIRES

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BY

WALTER ALBION SQUIRES, B.D.
Author of "The Weekday Church School," "A Parish Program of Religious Education," "Christian Ideals for Young Disciples," "Paul the Traveller and Missionary," etc.

WITH AN INTRODUCTION BY
A. DUNCAN YOCUM, PH.D.

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PSYCHOLOGICAL FOUNDATIONS OF RELIGIOUS EDUCATION
— B —
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This book is dedicated to

REV. JOSEPH H. HILL, D.D.

who was my teacher, friend, and counselor during an important period of my more youthful years. I owe him a debt which I can never discharge or even measure.

INTRODUCTION

BY A. DUNCAN YOCUM, PH.D.

Psychology is a science, not a philosophy. Behaviorism or mechanism as a principle or hypothesis which is assumed to be all-determining and to exclude all facts and factors or all aspects of them which do not fall under its categories, is a philosophy and not a science at all. A science is all-inclusive. Unlike a philosophy which deduces its relationships from generalizations, it discovers them through an analysis which excludes nothing and puts them to the test of experimentation. In comparing relationships and in the experiments which establish them it uses standardized measurement and expresses its quantitative comparisons in mathematical formulas. But being inclusive, it takes into account factors which cannot be measured, and does not assume that because some factor can be exactly measured, it becomes determining to the exclusion of related factors for which no standardized tests have yet been found or perhaps ever can be found.

Behaviorism as applied to education and religious education by investigators and teachers who have been gratified by its concreteness and reality, and convinced by its standardization, is scientific in its included facts, and unscientific in its excluded ones and in its conclusions which in consequence of such exclusiveness are based upon partial and imperfect data.

It is especially unscientific in its exclusion of "ideals," in its looking upon general ideas as "empty abstractions," and condemning itself for the sake of concreteness to

stay in the specific, without perceiving that the general, educationally used, is only a means and the only means to an all-inclusive multiplying of the concrete, and to the interconnection of otherwise isolated and unrelated experiences and situations.

In revealing this and making it the keynote for a Psychology of Religion, Mr. Squires not only is scientific, but timely in almost a dramatic sense. In simple, convincing language he makes clear the fact that an exclusively mechanistic education in religion is not only not scientific but irreligious. Issued at a moment when in the councils of religious education itself exclusively mechanistic and standardized studies of curriculums and methods are being insisted upon as the only scientific approach to reorganization and betterment, his book appears to me as being to a superlative extent the psychological contribution of the hour. More than this—helping as it surely will to carry the church safely through an educational crisis, it is likely to exercise a permanent influence upon both religion and religious education. Wisely and scientifically he welcomes the facts and the modes of investigation of situationist and behaviorist, but includes other fundamental factors in religious education and forms of scientific research which they exclude, and points out the impossibility of teaching Christian virtues and beliefs mechanistically and the menace to Christian faith involved in the attempt.

It is difficult to sum up critically the whole infinitely important matter. The behaviorist thinks himself scientific in listing the *observable* situations most rangeful and recurring in the everyday experience of individuals and groups, at various periods of development. And so he is. This is what Dr. Winchester has been doing with the support of the Federal Council of the Churches, for Boy and Girl Scouts, Young Men's and Young Women's

Christian Associations and many similar organizations. It is what Dr. Bowers' Sub-Committee on Curriculum of the Lesson Committee of the International Sunday School Council of Religious Education has done. Dr. Charters has taken a step farther and in standardized form measured the comparative worth of various virtues or personal characteristics named by teachers or business men as most essential for sixth graders or employees of department stores. But to assume that the situations and experiences which groups of teachers and investigators happen to think of or are able to observe in the small part of individual and group experience which is outermost and sufficiently external to be observable, is inclusive of *all* the "abilities" and "ideals" which are in the minds and hearts of ordinary humanity is absurd. What is most controlling of conduct and what constitutes conduct itself in any inclusive sense are the *inner* mental and spiritual activities which often lack outer expression, are for the most part unobservable by others, are frequently subconscious for the individual who experiences them, and even when he is conscious of them are likely to be misinterpreted by his own introspection. Multiplied as these unobservable control elements and situations have been by the vastly multiplied sensory and emotional experience due to pictorial illustration, motion pictures, phonograph, radio and the rest, it is *their* range and recurrence which is responsible for flapperism, a growing cynicism, and other threatening phenomena constituting our popular state of mind, and it is they which are more likely to be determining for the larger part of an equally unobservable conduct.

Rather than to confine religious education to the meeting of specific observed situations and the futile and unscientific hope that a few specific experiences rightly met will result in the individual recognition of similar

situations and in similar right action when they are recognized, it would be more religious and even more scientific to assume that Christianity is right in its emphasis of faith, hope and charity, a strength which includes "the whole armor of God," and a sense of responsibility to a Heavenly Father and for all men as brethren. The range and recurrence of these beliefs and virtues or of the occasion for their exercise is *obvious,* and in an unmeasurable sum-total far greater than that of the situations which can be counted and the abilities and ideals which should figure in them. More than this—these Christian "ideals" figure as *key-outcomes* and *higher common factors* in the whole multitude of desirable specific situation outcomes which are being objectively measured, and in consequence add to their unmeasurable obvious range and recurrence, a measured range and recurrence inclusive of all the observations and countings of those who can see educational value only in terms of standardized statistics.

Indeed, through an approach far more scientific than the behaviorism which would exclude it, the desirable range and recurrence of Christian "ideals" is being amazingly demonstrated. The Freudian "complex" is distinctly mechanistic. It is an aggregate of more or less individually controlling outcomes of specific past experiences, which in some individual in their subconscious sum-total have become permanently controlling. If complexes mean anything to instruction, except a mechanistic domination of life and accidental constitution of personality, they mean that it should be possible to build up *instruction* complexes which are useful and religious, and which by a similar combination of elements, are made superior to *chance* complexes through a strength ensured by greater emotional appeal and more frequent repetition, a usefulness resulting from more limiting and completing

elements, and an application made more general by a completer interconnection and conditions more favorable to transfer. The dramatic and controllingly significant fact for Christian education in all this is that when any given "ideal" or "ability" of the sort found recurring by the "objective" study of situations and among all others that racial experience has found recurring enough *to be given names,* is selected as an experience outcome essential to the meeting of situations and to the control of conduct in general, the control elements which scientific analysis and experiment find essentially a part of their complex as realizations, attitudes, standards, habits and so on, are found to coincide with those which form part of the love complex, the faith complex, the strength complex and the responsibility complex. This is just another way of saying that stedfastness, fortitude, truthfulness, obedience and all other personal characteristics found necessary in meeting objectively observable situations, are chiefly, if not wholly, types, composites or variations of the four key-virtues just named, which therefore become many times more rangeful and recurring than any specific responses to particular observed situations can possibly be, no matter how objectively their frequencies are standardized and compared.

What I wish to show is not only that Mr. Squires is more religious and scientific than the extreme mechanists in insisting that Christian "ideals" shall be taken into supreme and determining account, but that from the standpoint of instruction his "idealism" can make religion more *efficient.* Without "abstract" general ideas and ideals, standardized situations are isolated from each other, except as they occur in continually changing combinations in which they are little likely to be identified, or in some continuing or recurring experience which is one among a myriad unrelated to it. Through general

ideas and general ideas alone, the controlling force, be it great or little, of otherwise isolated situation outcomes can be concentrated and made to reënforce each other. There is no more reason why love, faith, strength or responsibility should stay abstract than "an inferiority complex" equally general, built up by chance. Instruction can surely associate the "empty" word, "self-sacrifice" with love as one of its types and with strength as the essential complement to self-expression. The abstraction "strength" thus identified with self-sacrifice and self-expression can be made to recall as its types—independence, bravery, self-respect, self-control, justice, generosity, cheerfulness and pleasantness, each of which controllingly consists of self-sacrifice balanced by self-expression or self-expression balanced by self-sacrifice, and all, so far, "empty" but surely associated abstractions. "Bravery" as an abstract term can be with equal certainty cumulatively associated with fearlessness, decisiveness, perseverance and hope as "empty" types, and "perseverance" through stedfastness and progressiveness, with persistency, endurance, fortitude, indomitableness and a host of other *variations* or *composites*. The mere unbroken verbal interconnection of an ideal with everyday experiences to which it should apply and which should reënforce it, will be like railroad tracks and telegraph lines in the material world. They remain empty only so long as nothing passes over them. But if each variation or composite names a recurring situation personally experienced or "imaged" as a possible personal situation, and if self-sacrifice, self-expression, bravery and its types, *each is the symbol for a* CONTROLLING COMPLEX, "ideals" will not be "abstract" and situations isolated.

The mechanist as he objectively deals with frequencies of situations and situation outcomes, can contribute to all this only through suggesting common personal experi-

ences which can be used as one among many means and occasionally as the only means, for building up essential realizations, complexes, or which can be seized upon as the particular application or variation of a key-ideal most recurring for some group, in a given environment, at some particular period of development. Beyond this, situations are not scientifically determining either for religion or religious education. The chief concern of a psychology of religion and of the science of education to which it contributes is to build up CUMULATIVE COMPLEXES FOR FAITH, LOVE, RESPONSIBILITY AND STRENGTH AS GREAT KEY-IDEALS so strong that they are controlling of individual and group conduct through component realizations that are real enough; sensings that are so accustomed as to be mechanical; strong enough attitudes rightly centered; a strong enough motive or enough strong motives; standards that are attained; enough of the right kind of words to recall the right kind of experiences and to constitute an interconnecting system with situations; memorized words and phrases which are "suggesters" for types and fields of application; habits that are surely formed; and all additional elements which should complete or limit the usefulness of the complex or constitute favorable conditions for its transfer in the face of obstacles or difficulties. To experimentally determine which among such elements are essential in each complex, by what method each element can be most effectively given control, at what period of development each should be made controlling, whether the elements are provided for in particular lesson material and whether the method essential to each is used, to what extent composites and variations of each "ideal" become controlling as the key-ideal is made controlling and what else, if anything, must be done to make them so, to find tests and measures for each—including non-objective determinants when no

comparison is necessary and when standardization is therefore non-essential—is the greatest scientific need in religion and in religious education, and is more scientific when it includes mechanism or behaviorism, partly because familiarity with reactions to situations is helpful in determining most efficient method, but chiefly because it is scientific to be inclusive.

Dr. Job B. Watson, one of the greatest of behaviorists, recently quoted by Professor Bentley in a Boston University Bulletin, after all puts mechanism in its proper place in religious education when he says, "Behaviorism seeks an adequate knowledge of adjustments and the stimuli calling them forth, in order to learn general and particular methods by which behavior may be controlled." Religion *is* conduct control, and it is general "ideals," not specific situations, which can make it controlling.

A. Duncan Yocum.

University of Pennsylvania.

FOREWORD

Professor Walter S. Athearn has said that for the next ten years the most momentous problems of religious education will be concerned with the establishing of psychological principles and the development of methods based on these principles. The author of this book agrees with Professor Athearn as to the importance of right psychological foundations for the new religious educational program which is coming into existence. He believes that these principles will not only determine the pedagogy of the church school of the future, but that they will influence profoundly the fundamental conceptions as to the nature of religion. This book is based upon the belief that there are two opposite and antagonistic schools of psychology differing in their fundamental conceptions as to the nature of human consciousness and the sources of human conduct. One of these schools is biological in its origin and methods and mechanistic in its interpretations. The other recognizes in human personality forces which are purposive and which do not fall within the categories of the physical sciences.

This book undertakes to set forth the bearing of these two interpretations of life and conduct upon the content of the Christian religion, and upon the methods of teaching that religion. It attempts to state what the effects of the mechanistic psychology will be upon the content and methods of religious education. These predictions are based, not on theory merely, but upon results which the author believes are already beginning to appear where this type of psychology has large influence in religious teaching.

On going over the manuscripts for the present volume, the author has been impressed with the fact that the prevailing tone is controversial. The book is very largely a polemic against a certain type of psychological theory. He has asked himself whether this controversial tone is justifiable. He has considered the advisability of making the treatment of the various subjects a little more constructive, but it has seemed to him that the present-day situation in psychological science and the existing conditions in religious education demand some such treatment as he has attempted.

Controversy is justifiable when the matter at issue is one of momentous importance. Destructive criticism is sometimes necessary to clear the ground for the right kind of constructive thinking. Among psychologists matters are under dispute which concern the education of American children. These matters have more significance for religious education than they do for secular education, though they affect the latter to such an extent as to portend a revolution in public school pedagogy. In affecting the spiritual side of childhood, they affect the rising generation in a deeper way than would be the case if only the physical and intellectual elements of child personality were involved. Anything which touches the spiritual welfare of American children has profound possibilities for good or ill, for it evidently has a direct relationship, not only to our own national destiny, but to the destiny of the human race. These are days when world problems are being visualized. He only is a wise guide in national and international affairs who sees that the moral and religious nurture of American children is not only a problem of the home, the public school, and the Church, but a problem for the community, the state and the nation. The providing of adequate and efficient religious instruction for the children of America is our greatest national problem.

The providing of such instruction for the children of the world is the greatest world problem.

In setting up a program of religious education there is something more important than the building of a course of study, something more important than the selection of the teaching force, something more important than housing and equipment. The determining of the psychological foundations on which the system shall rest is the matter of supreme importance. These foundations will determine to a large degree what the course of study is to be, how teachers are to be trained and what their objectives shall be. We are face to face with new religious educational opportunities in America. Nearly half our states now offer public school credits for outside Bible study. In more than half of them pupils are dismissed during school hours in order that they may receive religious instruction in the churches. We are headed toward a time when religious education will be recognized as an important factor in the nurture of American children, when adequate and suitable time will be given for the doing of the task and when definite credits will be granted in all grades of the church school. On what psychological foundation shall the new and larger program of religious education be constructed? It seems evident that this question will be answered within the next ten years or so. It is the hope of the author and the prayer of his heart that the following chapters may be of some use in securing a right answer to this momentous question.

WALTER ALBION SQUIRES.

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Psychological Foundations of Religious Education

CHAPTER I

TWO OPPOSING SCHOOLS OF PSYCHOLOGY

This book will probably be read, for the most part, by people who have some knowledge of psychological science. To such people my choice of a title for this chapter may seem ill advised. They will be inclined to question the possibility of dividing psychologists into two groups, or schools, which are clearly defined and fundamentally opposed to one another. The field of psychological science presents at the present time a somewhat bewildering maze of similarities and differences as regards the conclusions reached and the methods used by those most concerned with a study of human behavior. That practically all of the psychologists of America, and of the world for that matter, may be grouped into two fundamentally different schools of thought will therefore be looked upon by some people as an untenable proposition. Since this is the proposition on which this book is constructed, it may not be out of place to go into the matter in some detail.

Some Analogies. The present-day condition of psychological thought has certain analogies in the realm of physical nature, a consideration of which may be helpful at this point. To the casual observer, the plant world presents a bewildering maze of similarities and differences; but the botanist, disregarding certain superficial similarities and differences and laying hold on those which are more basic, is able to divide the vegetable kingdom into two great systems: the flowering plants and the so-

called flowerless plants. In a similar way the geologist classifies the materials of the earth as organic and inorganic. Analogies are likewise not lacking in other realms more akin to psychological thought. A comprehensive view of the people who profess the Christian religion reveals a bewildering maze of beliefs and modes of worship. Nevertheless, practically all adherents of the Christian religion may be included in two groups, the Greco-Roman Catholic and the Protestant group. We find such a grouping of Christians reasonable and helpful because the differences on which the division is based are real and fundamental. In the realm of philosophy we have the cleavage between the Realists and the Idealists, a cleavage which is well-nigh universal and which comes near dividing philosophers into two opposing schools of thought.

Perhaps enough has been said to make it clear that the psychologists of the world may be grouped into two opposing schools of thought providing a differentiating principle sufficiently fundamental can be shown to exist. In the present-day condition of psychological science there are many points at issue. Is there any issue so important and so basic that it establishes a line of cleavage setting one school of psychologists on the right and another on the left? This query has suggested the line of thought to which we must now address ourselves.

An Issue Which Divides Psychologists into Two Opposing Schools. Psychology is primarily concerned with the problems which emerge in a scientific study of human experience and human conduct. Therefore, when psychologists differ diametrically as to the essential nature of human experience and the ultimate sources of human conduct, they differ from one another about as fundamentally as can be conceived. When we begin to investigate the professed beliefs of psychologists with

regard to the nature of human experience and the sources of human conduct, we find one group which disclaims any belief in a psychological ego, self, or soul, which is the subject of experience. For this group human conduct consists of mechanical responses to nerve stimuli. A nervous impulse reaching the brain finds certain preëstablished brain paths and it takes the path of least resistance resulting in some consequent type of action. There is no psychic or spiritual entity endowed with the attributes of personality and capable of interfering with the mechanics of the nervous system and determining the nature of the action which shall result from given stimuli. The attitude of this group toward the problems we are discussing is clearly stated by Prof. J. B. Watson, who has said in this connection: "What has been called experience or consciousness may occur or exist for all I know or care. But I am not interested in it. I am concerned to understand only human behavior. I know that all behavior is mechanically determined by reflex processes; let me get on with the study of 'conditioned reflexes.'" Since this group of psychologists believe that human conduct can be adequately explained in terms of the mechanics of the nervous system, we may call the group the Mechanistic School of Psychology.

There is another group of psychologists who hold views of human experience and of human conduct diametrically opposed to the views which have just been stated. Members of this group believe that we cannot dispense with the conception of a soul or self which is the conscious subject of experience. They hold that consciousness is real and that it has power to influence human conduct. For them much of human behavior, and more especially human behavior in its ethical aspects, is not the result of physical laws working mechanically, but the result of psychic laws working purposively. They believe that

purposive striving is a potent element in human conduct and that it is specifically different from mechanical nervous response to stimuli. Since this school lays stress on purposive striving as a factor in the determining of human conduct, we may call the group the Purposive School of Psychology.

That there are these two schools of psychology and that they are fundamentally opposed to one another, differing in their methods and conclusions, is evident to any one who is conversant with extant books on psychology. The two schools are so different that, when a textbook written by an adherent of one school is compared with a textbook written by an adherent of the other school, the two authors do not seem to be talking on the same subject. This difference extends to the defining of the terms customarily used in psychology and it extends to them to such an extent that there is hardly a definition in one book which corresponds with the definition of the same thing in the other book. An author of the Mechanistic School will define *attention* as that part of the stream of consciousness which is characterized by greater clearness than other portions of the stream of consciousness and he may add that it is accompanied by certain muscular contractions such as those which occur within the muscles between the eyebrows when we are deeply engrossed in the solution of some problem. He will include under this definition all types of attention, thus excluding the possibility of what has been called "voluntary attention." The author of the Purposive School defines voluntary *attention* as "that activity of the self which connects all elements presented to it into one whole, with reference to their ideal significance; that is with reference to the relation which they bear to some intellectual end."[1] Note

[1] Dewey, "Psychology," p. 133; Edition of 1891. (NOTE. Dr. Dewey has doubtless long since repudiated this definition, but it

the differences between these two definitions. To the mechanistic psychologist *attention* is not an act, but an incident in the behavior of a stream of consciousness which flows on under the control of external forces and which has no determining choice as to its own destiny. To the purposive psychologist *attention* is an act in the control of which a self-conscious personality, or psychological ego, may have and usually does have a share. The purposive psychologist does not deny the possibility of involuntary attention, but likewise conceives that the self or ego by an act of its own which is not mechanically determined by forces within the physical world, can hold its attention upon a desired object, or perchance shift it to some other object. The mechanistic psychologist conceives that a full explanation of what has been called *attention* as well as a full explanation of all other psychological phenomena may be found in a study of nerve structures and nervous functions without resorting to any hypothesis concerning a self or ego which enters into the process as a determining factor.

This radical difference of definition runs through the whole terminology of psychology. The two schools differ as much in their definition of *imagination, judgment, reason* and *memory* as they differ in their definition of *attention.* The two schools differ because they build their systems of thought on different foundations. They have nothing in common at that point where psychological science must have its beginning if it is to be logically constructed.

How the Two Schools Differ as to Methods of Research. The two schools of psychology differ not only as to their fundamental conceptions concerning the nature of human consciousness and the sources of human con-

serves as an illustration of his views when he still recognized purposive striving as having a place in life and conduct.)

duct, but likewise concerning the methods through which they seek to gather the data with which the science of psychology is built. They build on different foundations and they build with different materials. The thoroughgoing mechanistic psychologist is a strict "behaviorist" as regards the methods employed in the gathering of psychological data. He makes no use of introspection. He experiments, measures, weighs, but never examines his own experiences. At least, he professes to follow this line of procedure. Whether or not a person can experiment, weigh and measure without attending to certain of his own inner states of consciousness is a question which we need not take up at this point in our study. The mechanistic psychologist will make no use of what other people tell him concerning their own inner experiences. He studies human behavior in the same manner that he studies the behavior of chemicals in a test tube.

The purposive psychologist, while making use of observation and experiment, seeks also to find out facts concerning human experience and human conduct by looking critically at his own inner experiences and by gathering information concerning what other people think they have found out through this process of introspection. Because of his wider field of research the purposive psychologist will of necessity take into consideration matters which the mechanistic psychologist will rigidly exclude. Thus starting from different foundations and pursuing different methods of research the two schools maintain their distinctness notwithstanding they are both studying the same phenomena, a fact which otherwise would tend to draw them more closely together.

How the Two Schools Differ as to Practical Results. There is yet another way in which the two schools of psychology differ the one from the other and it is the most important difference of all. They differ in their

practical results. So long as psychological science was a sort of mental gymnastics, existing for itself, it did not matter much what school of thought had the upper hand in academic discussion. But psychology is no longer looked upon as remote from life. The findings of psychology are being more and more applied to the everyday problems of humanity. Teaching, preaching, salesmanship, politics and many other human undertakings are now regarded as requiring a right psychological basis if they are to be carried on successfully. The two schools of psychology, differing as they do with regard to the sources of human conduct, will lead to types of human conduct as widely separated as are the opposing views of the schools themselves. The question as to which school shall lay the foundations for our civilization is a momentous question.

Psychology and Religious Education. Since this is a book on religious education it may be well to outline briefly the ways in which psychology is influencing the teaching methods of the Church and in which it will make its influence felt increasingly as the Church develops a larger and more carefully planned program of teaching. The psychological training of the teacher determines to a large extent the teacher's understanding of the pupil. Some teachers have a natural aptitude for teaching because they have a native sympathy with childhood and youth and the keen insight into immature human nature which usually accompanies such a sympathy. Nevertheless, the skill of these born teachers is usually much increased by a systematic training in the right kind of psychological science and the pedagogy which grows out of such a science. On the other hand, the in-born skill of the teacher may be marred by a system of psychology which is essentially erroneous. The danger of erroneous psychological theories is great. As a science it deals with

matters which are less concrete than is the case with most other sciences. The theorist has things pretty much his own way in psychology. Erroneous psychological theories are not so easily checked up as are erroneous theories concerning matters more material. We need to keep in mind that erroneous psychology may darken the teacher's understanding of the pupil and mar the efficiency of the teacher's labor.

The psychological training of the teacher determines to a great extent the goals which the teacher strives to attain. This is due to the fact that psychological theory influences, not only the teacher's conception concerning what the pupil is, but likewise the teacher's conception concerning what the pupil is possible of becoming. It is not difficult to believe that the goals of the teacher trained in the mechanistic psychology will be radically different from the goals of the teacher trained in the purposive psychology.

Differing in their conceptions concerning the nature of the pupil and differing in their goals, the two types of teacher will of course differ in their methods. They will differ in the emphases they put on different phases of the educative process, in the materials they present to their pupils, in all the technique of classroom procedure. Psychological theory because it influences the teacher will influence both the process and the product of education. In the new educational enterprises of the Church a matter of utmost concern is the selection of a psychological basis on which the new program is to stand.

The Supreme Importance of Psychology to Religious Education. We have not yet considered the most important relationship of psychology to religious education. There is a sense in which the psychological preparation of a teacher of religion is of more momentous importance than the psychological preparation of a teacher

of secular studies. I do not refer to the comparative value of the two classes of teaching, but to a vital relationship between psychology and religion which hardly exists between psychology and any other subject. The psychological preparation of a teacher of mathematics will affect the methods the teacher will use, but it will probably not change very much the teacher's notions as to the essential nature of arithmetic, geometry and algebra. On the other hand, the psychological preparation of a teacher of religion is almost sure to affect profoundly the teacher's notions as to the nature of religion. The word *religion* will mean one thing to a teacher trained in mechanistic psychology and it will mean something quite different to a teacher trained in purposive psychology. Any one familiar with the religious educational movements of the present time will agree that psychological science is influencing people's conceptions concerning the existence of a personal God, concerning the life of the individual after death, concerning the nature and the reality of prayer. The question as to which school of psychology shall be given the task of laying down the foundations for religious education is therefore a question of immeasurable importance. A choice between the schools has to do with something more important than methods and materials. It has to do with the maintenance or the abandonment of certain elements of the Christian religion which have heretofore been considered essential.

Respective Standing of the Two Schools. The aim of this book is practical. It is the hope of the author that it may help teachers of religion to recognize the two schools of psychology; to classify educational leaders, religious educational lesson courses, and books on the various phases of religious education. It is possible for a person familiar with the two systems to place a religious educational leader in his proper school after hearing him

talk for five minutes; to assign lesson courses to one school or the other after glancing through a page or two. In the attainment of this skill a knowledge as to the present standing and the distribution of the two schools is helpful.

Just at present the mechanistic school is the dominant type among those who are usually accounted to be the leading psychologists of the times. Mechanistic psychology holds sway in most of our universities. There are, however, a few notable exceptions. Many of our colleges follow the universities in this as in most other matters. Not a few of our recently established Schools of Religious Education and college departments of religious education base their courses on a somewhat modified, but essentially mechanistic, psychology. Authors who have undertaken to write books on the psychology of religion have been, almost without exception, strongly influenced by mechanistic psychology. It is the psychology of at least one nation-wide association of religious educators. Denominational leaders of religious education have felt the influence of mechanistic psychology less than the groups which have been mentioned, but here and there may be found one who is strongly influenced by it.

Methods and lesson materials which owe their origin in part to the mechanistic psychology are beginning to appear in some of the schools of the Church, more often in such newly organized enterprises as the Daily Vacation Bible School and the Weekday Church School than in the Sunday school. The mechanistic psychology is reaching the teaching program of the Church through the large and increasing company of church school workers and directors of religious education who have received training in schools where this type of psychology holds sway. The Mechanistic School of Psychology seems bent on capturing the new educational program of the Church

and its prospects for success are by no means so remote as they might be. Indeed, the present position of the Mechanistic School is such as to give its adherents comforting anticipations as to its ultimate dominance in both secular and religious education. It claims a kind of proprietorship over such terms as "modern," "progressive," and "scientific," and to a certain extent public opinion gives tacit consent to the claim.

The Mechanistic School, notwithstanding some rather marked cleavages, manifests on the whole a considerable solidarity. Its disciples are marked by a confident enthusiasm. They feel that they are pioneers in a new world of truth and that they have freed themselves from some of the fetters which have bound down the thinking of past generations. They believe that the future belongs to them.

The Purposive School of Psychology is made up of less cohesive elements than the Mechanistic School. It contains in the first place a few psychologists who have never accepted the mechanistic interpretation of life and conduct, but who have likewise not accepted much else which differs from the psychology of forty years ago. This group is characterized by a mental inertia due to disposition or advancing age. These people of a static mental type can hardly be said to befriend the purposive psychology by clinging to it, for in so doing they cause it to be associated with things archaic, unprogressive and unscientific. Then there is the multitude of people who know little of psychology, but who have accepted the purposive-striving hypothesis as a naïve explanation of life and conduct. Last of all there is a considerable group of professional psychologists who are the intellectual peers of any people of our times; who have kept their minds open to new truth; who perhaps have fellowshipped with the mechanistic psychology, have found its hypotheses

unsatisfying; and who have returned to a belief in purposive striving as a necessary element in the explanation of human conduct. Such, in general, are Pratt of Williams, Ogden of Cornell, Calkins of Wellesley, Judd of Chicago, and Strickland of Boston.

The belief in purposive striving can hardly be called a modern idea, if by that term we have reference to the time of its origin. Indeed, if the genesis of the idea is sought, we can hardly call it other than archaic, for it comes down to us from beyond the bounds of history. Whether or not this ancient lineage is altogether a handicap to the purposive psychology is a question the consideration of which must be postponed to the next chapter.

A Summary and Some Corroborating Testimony. This chapter has asked the readers of this book to receive as facts certain conclusions to which its discussions have led. It has stated that there are two distinct and opposing schools of psychology in our country and that the matter at issue between them is basic since it has to do with the nature of human consciousness and the ultimate sources of human conduct. It has maintained that the matter at issue between these two schools of psychology is of momentous importance to civilization and religion. Perhaps these assertions are too fundamentally important to be offered without corroborating testimony. Two or three extracts from the writings of those who are accounted to be authorities in psychology may therefore form a fitting close to this chapter.

With regard to the two schools of psychology, Dr. McDougall of Harvard has said in the preface of his textbook: "The two principal alternative routes are first, that of mechanistic science, which interprets all its processes as mechanical sequences of cause and effect, and second, that of the science of mind, for which purposive striving is a fundamental category, which regards the

process of purposive striving as radically different from mechanical sequence. The aim of this book is, then, to introduce the student to psychology by this second route; and throughout I have kept in the foreground the question of the relative merits of the two routes; for this is the most important issue before psychologists at the present time, the one which divides them most fundamentally. . . . The mechanical psychology is decidedly preponderant at the present time; and my book therefore is largely a polemic against all psychology of this type and on behalf of purposive psychology." [2]

Here is another quotation of similar import. It is from a psychologist who belongs to a different school from that to which Dr. McDougall belongs, but who with regard to the fundamental issue in psychology is in substantial accord with him. "The question that is at issue is fundamentally the question of the nature of consciousness. . . . On the one hand it is maintained that psychology has to do with consciousness and that its distinctive method is the method of introspection. On the other hand it is urged that psychology is nothing more nor less than a study of behavior, that it is not a science at all, unless the existence of consciousness is denied or at least ignored, and that the method of introspection is a delusion and a snare." [3]

That the fundamental cleavage between mechanistic psychology and purposive psychology extends into the problems of history and of ethics is recognized by historians like James Truslow Adams. In an article entitled, "Historic Determinism and the Individual," and printed in a recent issue of the *Atlantic Monthly,* Dr. Adams says: "For the past three generations the shadow of scientific determinism has been slowly obscuring in the

[2] McDougall, "Outline of Psychology"; Preface, p. vii.
[3] Bode, "Creative Intelligence," p. 229.

popular mind the light from the spiritual side of the universe, as the shadow of the moon in an eclipse obscures the light of the sun. . . . In history the delimiting of the field in which determinism plays a part, and the recognition of the potency of the spiritual factors, should restore tone to the slackened will of the citizen. If, in despair, man should refuse to believe in and to avail himself of his power to control his own destiny, then and then only, would there be no hope." [4]

[4] Adams, *Atlantic Monthly*, October, 1924.

CHAPTER II

AN ATTEMPT TO EVALUATE THE CLAIMS OF THE TWO SCHOOLS

The preceding chapter was concerned with the issue which divides the psychologists of our country into two opposing schools. These two schools are so diametrically opposite that both cannot be right. There can be here no case of each being partly right and partly wrong. This may be true of each system when regarded in its entirety, but as to the clear-cut issue between them it cannot be. If consciousness can affect human conduct, man is not a mechanism and the mechanistic psychology is untrue. If consciousness cannot affect human conduct, man is a mechanism and the purposive psychology is untrue. We may therefore logically seek a categorical answer to the question, "Which of these theories is true?"

Comparative Value of Modern Origin and Ancient Lineage. At first thought it may appear to be a point in favor of the mechanistic psychology that it has distinct claims to being the modern explanation of human conduct. It is true that the development of the school has taken place for the most part during the present generation. It is well for us to remember, however, that we cannot be sure concerning the truth and value of all modern modes and systems of thought. Weeds as well as oaks flourish every summer season. The weeds perish with the departure of summer, but the oaks live on from century to century. Every epoch of human history has produced modes and systems of thought which have

flourished for a time only to pass away like annual weeds in autumn, when that particular generation of weeds had run its course.

There are modern regressions as well as modern advances. Humanity does not make progress in one unbroken line of advance, but in an endless series of advances and retreats like the rise of the tide on an ocean beach. It takes time to determine whether any movement of thought is intrinsically progressive or only a part of the backwash of human progress. We must await the sanction of more than one generation before we can be sure that such a revolutionary hypothesis as that of the mechanistic psychology is true. We ought not to give too much weight to the mere modernness of the mechanistic psychology. It is a little too modern to be given unqualified acceptance by some of the ablest thinkers of our day.

In like manner it may appear at first thought that the purposive psychology is handicapped by its direct descent from sources which lie beyond the bounds of history. It may be, however, that when seen in the right light this ancient lineage is not a handicap to the purposive psychology, but an asset of much value. The fact that a theory has held almost undisputed sway over the minds of men for many centuries can hardly be twisted into much of an argument against that theory. It is usually found that long-established modes of thought are based on some fundamental truth. From the most ancient times man has thought of himself as capable of purposive choice. The same thought springs up spontaneously in the mind of every person to-day who approaches the problem with unprejudiced judgment. The conceptions on which the purposive psychology rests are ages old and all but universal. A reasonable-minded person will lay aside such conceptions only upon the presen-

tation of positive evidences that they are untrue. The burden of proof rests with the mechanistic psychologists.

The belief in purposive striving and the consequent responsibility of the individual for his conduct has born fruits of which the purposive psychologists need not be ashamed. On this belief Socrates and Plato reared their systems of ethics. It was an important factor in the production of all that was most worth-while in the character of the ancient Greeks. If this belief is untrue, the Hebrew prophets were mistaken enthusiasts and their potent influence extending across the centuries is an unsolvable enigma. On the theories of human behavior supported by the purposive psychologists, Jesus based his constitution for the Kingdom of God on earth. The Christian Church has never known any other foundation for its teaching than the foundation on which the purposive psychology rests.

Over against these fruits which are born of a sense of personal responsibility and a consciousness of the power to strive, what has the mechanistic psychology to show? If the purposive psychology is false and the mechanistic psychology is true, we should expect that the discarding of the false theory and the discovery of the true theory would lead to some marked and sudden manifestation of increased virtue in that portion of the human race so fortunate as to have a share in the liberation from error and the access to the newly discovered truth. If such has been the case, we have heard little concerning it. On the contrary, we have heard of not a few cases of deplorable moral delinquency on the part of youths who had been taught that "conditioned reflexes" rather than personal choices are responsible for all phases of human conduct.

Narrowness of the Mechanistic Psychology. The narrowness of the mechanistic psychology casts suspicion upon it. It is encumbered with negations. It denies the

whole system of purposive psychology. It says that consciousness has absolutely no influence over human conduct. There are none of these sweeping negations in the purposive psychology. It utters no wholesale denial concerning the influence of reflex nervous processes in the determining of human conduct. It insists only that along with these reflexes there is something else which has a share in determining what the behavior of the human individual shall be. The domain of truth is so vast that it is like the vault of the sky; we are not able to see much of it at any one time. Therefore, it has generally been true that in matters of controversy the disputant taking the broader view has had on his side the larger measure of truth. Disputants have more often been right in their assertions than in their denials.

The Mechanistic Hypothesis Not So Modern As It Seems. A glance at the history of philosophy reveals the fact that the mechanistic psychology is not so modern as it seems. It may be rather modern as psychology, but push it back to those metaphysical foundations on which any system of psychology must rest and it can hardly avoid falling upon grounds long since discredited. It is most closely and most naturally related to that type of Materialism which some generations ago declared that, "The brain secretes thought as the liver secretes bile." It is akin to the conceptions of the German physiologists, who because phosphorus had been discovered in the human brain, declared dogmatically, "Only phosphorus can think." Most mechanistic psychologists, I am aware, refuse to be classed with so discredited a group as the older Materialists. They profess to be Monists of another kind, Neo-Realists, Philosophical Idealists, or something of the sort. It can be shown that Neo-Realism is open to the same objections as Materialism and as for Philosophical Idealism it is no more acceptable than it

was when Bishop Berkeley was championing it in his arguments with Locke.

Which School Is Really Scientific? Professor Bode in a lecture on "Consciousness and Psychology" says that some years ago psychologists entered into a "compact which provided that psychology should be admitted to the rank of a natural science on condition that it surrender its pretensions to be the science of the soul and confine itself to the study of consciousness."[1] He goes on to say that this "psychology without a soul to which we have just become accustomed is now attacked on behalf of a psychology without a consciousness." The attempt to confine psychology within the categories of natural science resulted in the mechanistic psychology of to-day. What we are wishing to know is whether this compact whereby psychology gained recognition as a natural science justifies the mechanistic psychology in its claim to be the only scientific psychology. Was the "surrender" mentioned by Professor Bode in itself a scientific procedure? Is it characteristic of the scientific attitude that it approaches the study of any set of phenomena with certain mental reservations as to what sort of evidence will be considered and preëstablished compacts ruling out certain kinds of explanations? Is it not rather characteristic of the scientific attitude that it approaches any set of phenomena with an open mind ready to explain the phenomena by whatever explanation seems most reasonable? If we answer the preceding questions in the way they are usually answered we can hardly avoid the conclusion that the mechanistic psychology maintains an unscientific attitude toward the problems of human conduct. It rules out at the beginning one possible explanation of human conduct; namely, that of a self-conscious soul or ego which is able to modify human choice.

[1] Bode, "Creative Intelligence," p. 228.

Moreover the mechanistic psychology is unscientific with regard to the grounds on which it rules out the conception of a conduct-controlling self. The ruling is evidently not made because of anything discovered in the phenomena of human conduct, but because of theories and hypotheses drawn from the realms of life existing below the life of man. The ruling arises from an altogether thoroughgoing application of the theory of evolution to the whole of human life and conduct. Such an application of the evolutionary hypothesis to the phenomena of human behavior is unscientific, because the scientific study of any set of phenomena is opposed to any such carrying over of conclusions from one realm of research to another. Such an application of the evolutionary hypotheses is presumptuous in the present status of that hypotheses. The theory of evolution has undergone some radical changes since Darwin's day and is not yet wholly established throughout the realm of the physical world. There is nothing to justify its absolute dominance in the realm of what we have long called the psychic world. To approach the study of human behavior with a predetermination to rule out every explanation which is not in harmony with the evolutionary hypothesis is not a scientific approach to the subject.

Mechanistic psychologists will probably deny that they are thus influenced by their devotion to the evolutionary hypothesis, and it is indeed probable that they are largely unconscious of the bias which characterizes their thinking when the afflatus of the Darwinian hypotheses is upon them. Nevertheless, now and then a mechanistic psychologist frankly admits the absolute sway of evolutionary interpretations over his thinking. "A belief in organic evolution," says Dr. Dewey, "which does not extend unreservedly to the way in which the subject of experience is thought of, and which does not strive to bring the entire

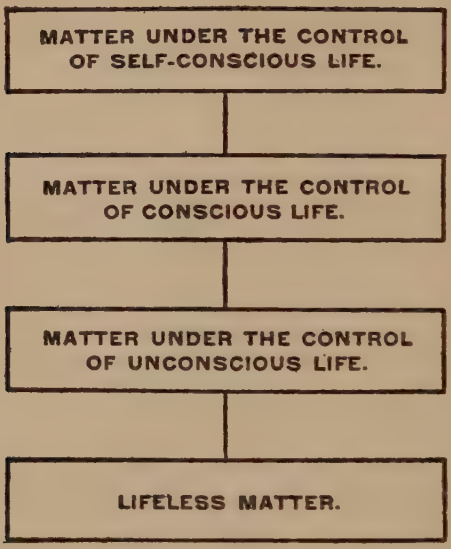
theory of experience and knowing into line with biological and social facts, is hardly more than Pickwickian."[2] It is precisely this striving to bring all experience and knowing into line with biological and social facts that has given birth to the mechanistic psychology. Such striving is scientifically justifiable only upon the supposition that there is nothing in human experience and nothing in human conduct which cannot be explained in the categories of biology and sociology. To assume that such is the case is to beg the whole question concerning which mechanistic and purposive psychologists are at variance and begging the question is never a scientific procedure.

The evolutionary method with its extreme emphasis on origins has beclouded the problem which we are considering. It has led to that fundamentally erroneous method of thinking which assumes that when you have explained the origin of a thing you have explained the thing in its entirety. If the higher forms of life and consciousness have evolved from the lower forms of life and consciousness, or even from lifeless matter, that does not relieve us from the necessity of studying each form as we find it independently of its origin. On the ascending scale of being new laws become manifest, laws which do not violate the laws of the lower orders, but which nevertheless, supersede them.

We can conceive of the universe as built up of realms similar to those indicated on page 44. That some such division of the universe as this diagram suggests really exists can hardly be denied. Common sense recognizes the difference between lifeless matter and that which is alive. It thinks of the two as separated by a great gulf which no man can bridge. Scientists may think that they see the promise and potency of all life in lifeless matter,

[2] Dewey, "Creative Intelligence," p. 35.

but they have never evolved living matter from that which has not life.


MATTER UNDER THE CONTROL OF SELF-CONSCIOUS LIFE.
MATTER UNDER THE CONTROL OF CONSCIOUS LIFE.
MATTER UNDER THE CONTROL OF UNCONSCIOUS LIFE.
LIFELESS MATTER.

Common sense recognizes the difference between the unconscious life of the vegetable world and the evidently conscious life of the animal world. It recognizes the difference between the conscious life of the lower animals and the self-conscious life of man. Here are four great realms. Whether they be continuous or discontinuous does not really matter. What if the lower strata of each realm do approach the higher strata of the one below? As groups they are distinct enough. They are islands in the universe of existent things and islands are islands even though you can swim across from one to the other and imagine that you touch bottom now and then.

If we are to understand any one of these realms we must study it as it is. We cannot study it understandingly if we give our sole attention to some lower realm to which it is obscurely related. If we think we detect some thread of connection between a higher realm and some lower realm that does not make a thorough study of the higher realm unnecessary. It is a good thing for a botanist to know chemistry and physics, but if he is to be a real botanist he must study plants as living things. He must know them in their own realm and he can never do this if he applies to his study only the methods of research found possible in the realm of lifeless matter. If he maintains that life is nothing but chemical action he must nevertheless assume that it is chemical action of a new kind and one quite unknown in the realm of lifeless matter, and he must take it as he finds it, not try to make it fit into the categories of the lower realm and meanwhile deny the existence of and phenomenon of plant life which cannot be explained in categories of the lower realm.

The zoölogist cannot be a real scientist without studying animal life on its own plane. He can know about bones and dry skins and classifications of animals built on physical characteristics without getting out of the chemico-physical sphere; but if he is to really know the animals of the world he must study them as living, knowing creatures. Common sense would say that animals differ from plants by being consciously alive whereas plants are unconsciously alive and that animal behavior cannot be satisfactorily explained or adequately understood unless this distinction is kept in mind.

With man we enter the highest realm of which we have any knowledge, that of self-conscious life. Man can make himself the object of thought as the lower animals evidently cannot. Man is capable of thinking of himself as

he was in the past, as he is in the present, and as he would become in the future. Man alone can build ideals of conduct. Animals manifest purposive conduct, but man alone manifests self-conscious purposive conduct. To think of a self-conscious being with no powers of personal choice and no measure of self-determination is so highly unreasonable that it is little wonder that the mechanistic psychologists usually reach the point where they deny that there is such a thing as consciousness.

Common sense suggests that man is radically different from the lower animals and that the difference is chiefly due to the fact that man is self-conscious whereas animals are not. It seems only reasonable to believe that the conduct of man cannot be rightly understood unless this difference between man and the lower animals is kept in mind. The mechanistic psychology is an attempt to study human conduct by methods which ignore the chasm which exists between even the lowest of men and the highest of the brute creation. What it really assumes is this, that all the phenomena of vegetable and animal life, as well as all the phases of human conduct, may be fully explained in terms of the chemico-physical forces which reign in the realm of lifeless matter. It seeks to explain human conduct without taking into account how man feels and without taking into account what man thinks. These elements of man's experience are regarded as mere by-products of a living organism as it is hurtled here and there by the relentless laws of a soulless universe.

Which School Is Really Progressive? The mechanistic psychology presumes to be the modern, scientific, and progressive school. We have already examined its claim to the first two characteristics. What foundation is there for a claim to the third? Progress is something more than movement. It is movement in the direction of a goal. That mechanistic psychology has departed widely

from the traditional modes of thought proves that there has been rapid and marked movement in that school of thought and that the movement has been away from the traditional modes of thinking on psychological matters. It does not prove that the mechanistic school is progressive in the true sense of that term. To make progress in any science is to make advances toward a larger understanding of the truth. To make progress in psychological science is to make advance toward a better understanding of human conduct and toward more efficient methods of carrying on every undertaking which has to do with human betterment. Mechanistic psychology must meet these tests before it can rightly lay claim to being progressive. It must show that its theories are more reasonable than theories heretofore held, that they offer a better explanation of human conduct. It must show that its explanation leads to a better system of ethics and higher goals than have been known before. It must show that it leads to surer and better methods of attaining these goals than were produced under the systems of thought which it seeks to displace. If it fails to meet these tests, the fact that it is in full harmony with a thoroughgoing evolutionism counts for little.

Does mechanistic psychology offer a more reasonable explanation of human conduct than that which is offered by purposive psychology? A glance at the explanations offered by each school ought to be enough to enable a person of unprejudiced mind to reach a speedy answer. The mechanistic psychology holds that man's instinctive consciousness of the power of purposive choice is a delusion. The purposive psychology believes that this instinctive feeling of man is founded in truth. The mechanistic psychology holds that all man's sense of striving, his hopes, his remorse, his consciousness of personal responsibility are nothing but a meaningless accompaniment of a

mechanical sequence of causes and effects within the realm of physical nature. The purposive psychology holds that these inner experiences of man are as valid as anything that occurs in the physical world and that they have real significance for the determination of human conduct and the working out of human destiny.

A full consideration of the goals and methods growing out of the mechanistic psychology would take us far beyond the limits of the present chapter. The remainder of this book will be given over quite largely to a consideration of these subjects. It may be stated here, however, that in the opinion of the writer and in so far as religious education is concerned, the mechanistic psychology perverts and bedims some of the brightest goals of the Christian religion and replaces some of the most reliable methods of religious education with methods which are altogether undependable. Before the close of this book, the writer hopes to offer evidences which show that the mechanistic psychology is not a movement which is carrying our race out into the light of truth, but back into the darkness from which we have come.

The Origins of the Mechanistic School Discredit It. The beginnings of the mechanistic school are not such as to recommend it to people of American habits of thought. The time, place and manner of its birth discredit it. It began in Germany some decades before the outbreak of the World War. It came into being at a time when new and startling theories were at a premium in the German universities. A student's standing at that time was estimated, not by the student's constructive contributions to the thinking of his predecessors, but by his unique and radical departure from these established ways of thinking. It was a time when most German professors were trying to start a "school" of thought which would bring fame

to themselves and to the university with which they were connected. This attitude of mind gave large opportunity for the production of new and startling theories, but it was not helpful in a sober quest after truth.

It will be remembered that this was also a time when the philosophy of Nietzsche had more influence over German thinking than Germans now like to admit. Nietzsche's contemptuous rejection of Christian standards and the mechanistic theory of life have much in common. Both are due to an attempt to carry over the evolutionary hypothesis into realms where it has never been shown to belong. Nietzschianism was an attempt to reconstruct ethics in the terms of an animal evolution which is "red in tooth and claw." Mechanistic psychology is an attempt to reconstruct the science of human conduct on the same basis. That two systems so near akin will bear similar fruit seems only a reasonable expectation.

Not only the time and place of its birth but the manner of its birth discredit the mechanistic psychology. It began with those who were making a study of animal behavior. These investigators at first tried to base their conclusions in part on what they conceived to be the animal's inner experiences, its fears, sense of hunger, or other emotions. Now, such a method of studying animal psychology, if we may use the term, has certain disadvantages. The animal cannot speak and it is often difficult to tell just what its emotions are. After a time these investigators ceased to take into consideration the inner experiences of the animal they were studying. They studied its behavior under certain conditions and asked no questions as to the emotions or purposes which lay beneath the things the animal did. They studied animals as mechanisms and their behavior as mechanical responses to nerve stimuli. They thought they were mak-

ing progress and after a time transferred their method bodily to the field of human conduct. They began to study human beings as mechanisms, taking no account of what the human being felt or thought.

That even the behavior of the lowest of animals is wholly mechanical response to stimuli is open to serious question. Low forms of life like the amœba pursue their prey, flee from danger, seek favorable environment, and in many ways act in a manner more in harmony with the theory of purposive striving than in harmony with the theory of mechanical response to stimuli. In the higher animals purposive striving is such an evident factor in behavior as to make it hard for the ordinary mind to understand how the mechanistic psychologist can think as he does. If the mechanistic psychologist cannot show that the amœba is a mechanism, his claim that man is such is, to say the least, premature.

Which School Most Fully Satisfies the Earnest Seeker After Truth? There is one more query which we must raise concerning these two schools of psychology. Which offers the more satisfying explanations of human life to the earnest seeker after truth? Many mechanistic psychologists seem to be quite satisfied with what they regard as their newly discovered truth. However there are some signs of unrest within the membership of the school. There are those who feel that the mechanistic theory of life has led them into a maze of blind alleys. It is to be doubted whether another generation of thinkers will abide in the paths laid down by the mechanistic school. In some notable cases this dissatisfaction has led to the abandonment of the mechanistic interpretation of human conduct. Hugo Münsterberg began his notable career as a forceful, brilliant and enthusiastic supporter of the mechanistic theory. In time his dogmatic assertions concerning its truth ceased. As he became more and

more interested in the practical application of psychology, his appreciation of the claims of purposive psychology grew and his loyalty to mechanistic psychology waned. In his later works he may almost be said to appear as a self-made convert to the purposive psychology. Münsterberg's experience illustrates the fact that mechanistic psychology is usually the hypothesis of the theorist and not nearly so often the working hypothesis of the person who is trying to apply psychological principles to human enterprises. It was the impractical aspects of the mechanistic hypothesis that first turned Münsterberg against it.

In the case of William James a similar evolution is traceable, less clearly because at the time when he wrote most of his books and essays he was still trying to balance himself upon, or reconcile, the two incompatible hypotheses. In his later years, however, James inclined more and more toward a position which recognized purposive striving as an important element in the determination of human behavior.

Dr. McDougall of Harvard tells us that he himself began as an ardent adherent of the mechanistic school and that he only "slowly and painfully extricated" himself and found what seemed to him a much more profitable attitude toward psychological problems.[3] Among noted psychologists who have had similar experiences may be mentioned Bergson of France; Driesch, Stumpf and Busse of Germany; Sheldon of Yale and Lovejoy of Johns Hopkins. There are no greater names in the list of the world's psychologists than these. The fact that these great-minded men have investigated the mechanistic hypotheses and found it unsatisfying ought to be given due weight by all earnest seekers after truth.

Perhaps enough has been said by way of general dis-

[3] McDougall, "Outline of Psychology," p. vii.

cussion. The earnest teacher of the Christian religion, however, will wish to know some other facts concerning the mechanistic psychology before he makes his decisions in the matter. He will wish to know how this new theory affects the methods of religious education and how it affects those elements of the Christian faith in which his soul has found its highest inspirations and its most abiding peace.

CHAPTER III

THE PSYCHOLOGY OF A NARROW NATURALISM

The term "naturalism" is used in both philosophy and theology. In the terminology of philosophy it means the doctrine that physical laws give, or may give, an adequate account of all phenomena. In the terminology of theology it means the doctrine that religious truth is derived from nature. I have used the term "narrow naturalism" in the title of this chapter because theological naturalism is based on a view of what we call nature which limits it to the realm where physical laws alone hold sway. It presupposes that the term "nature" stands for a closed system beyond which lies a realm, real or imaginary, which is termed the "supernatural." Some of the leading thinkers of our day are beginning to doubt the existence of any such dualism in the universe as the terms natural and supernatural suggest. What we have long regarded as spiritual forces working in a supernatural realm may be as truly natural as any forces with which we have contact. We may therefore speak of a "narrow naturalism" meaning by the term that view of the universe which uses the term natural as applying to the physical universe and its laws and either denies the existence of what has long been called the supernatural, or maintains an agnostic attitude toward it.

Most of the books which have been written on the psychology of religion are based on a narrow naturalism. Some of them either explicitly or implicitly deny the reality of any force or influence which lies beyond the

natural and physical universe. Others of these books maintain an agnostic attitude toward all that lies beyond a narrow naturalism. They insist that if religion has anything to do with these realms beyond what they call the natural these relationships of the religious life lie beyond the domain of science. Hence the authors of these latter books agree in their methods with authors of the books first mentioned. Both seek to explain religious phenomena on the basis of a narrow naturalism.

An Adequate Psychology of Religion Impossible on the Narrowly Naturalistic Basis. As a consequence of the attitude of writers on the psychology of religion which was noted in the preceding paragraph, we have today few satisfactory books on the psychology of religion. A scientific explanation of any set of phenomena must be based on a study of the whole of that particular set of phenomena. If some of the phenomena of religion have to do with realms lying beyond narrowly natural boundaries, it will not do to ignore those religious phenomena thus out of bounds. So far is it from being true that a science of religion must ignore these particular phenomena, that the opposite is true; namely, that there can be no science of religion which ignores them. If it is true that the spirit of man can hold direct communion with God this fact does not lie outside the science of religion; on the contrary, there can be no scientific interpretation of religion which leaves it out of consideration. Because of these facts the psychology of a narrow naturalism has tended to pauperize the conception of religion in the minds of those who are schooled in its peculiar type of teaching. It has led to an unbalanced program of religious education because programs are unavoidably influenced by the psychological theories of those who build them.[1]

[1] A notable exception to the foregoing statement concerning books on the psychology of religion is found in Dr. Strickland's book, "The

The Origin of the Naturalistic Psychology. The nineteenth century witnessed a wonderful development of the natural sciences. The laws of the physical world were seen to apply in a vastly wider sphere than had been suspected to be the case. The world's great thinkers began to suspect that the reign of natural law was universal. The spiritual forces of the world were largely left out of consideration and largely lost to view. Men began to be ashamed of the dualism implied in a belief in spiritual realities. Psychology felt the influence of this movement. It gave up its claim to being the science of the soul and sought to explain human conduct on the narrowly naturalistic basis.

The Naturalistic Psychology and the Content of Religious Belief. When psychology surrendered its belief in a psychological ego, self, or soul, which is the subject of experience, it yielded one of the citadels of all religion. But the change of base had more extensive significance for religion than even the surrender of this stronghold suggests. It made inevitable a new conception concerning the existence and the nature of the Deity. It deprived religion of that mystical reality without which it becomes nothing more than social morality. It caused the existence of a future life to be regarded as a notion unsupported by any evidence. How could there be an immortality of the soul if there were no soul to be immortal? It destroyed a belief in the Bible as the unique word of God and made it a book of wholly human origin. It made inevitable a new interpretation of the person and work of Jesus Christ. In what sense could he be the Son of God, if God is only man's projection of human relationships deemed to be desirable? It cast doubts upon the reality of prayer, for there can be no prayer in the

Psychology of Religious Experience." This book deals with religion in its entirety and as a reality.

sense we have always used the word if there is no soul communion with a God who hears and knows.

The Naturalistic Psychology and Religious Education. The profound changes in the content of religious belief made inevitable by the naturalistic psychology have given rise to a new school of religious education. This new school has a new curriculum. The Bible is looked upon as only one among many books furnishing material suitable for religious instruction. The new school has new methods. The importance of information concerning religious truth is minimized. Worship of the kind which consists of communion with a personal God is replaced by a kind of worship which leaves this element in the background and emphasizes the element of human social relationships almost exclusively. Expression becomes the great reliance of the religious educator. A program of social activities becomes the matter of first importance. The religious teacher of the new school spurns the "knowledge transfer" method as archaic and unscientific. She no longer carries on an informational program intended to lay the foundations for a religious idealism. She pursues only the "problem-project method." The new school has new goals. The goal of religious education has been defined as "the personal acceptance of Jesus Christ as Saviour and Lord and the dedication of a trained and obedient life to his service." The new religious education defines its goal as the attainment of a perfectly socialized personality. If this means the same as the previous statement, as is often asserted, why make the change?

The Naturalistic Psychology Not Wholly Injurious. In the preceding paragraphs I may have given the impression that the influence of the naturalistic psychology has been wholly bad. Such was not my intention. Whatever may be our conclusion concerning its influence as a

whole it seems evident that it has helped to fill some of the gaps in the customary religious educational program and has helped to correct some evident errors in religious educational methods. Take for example its emphasis on the expressional phases of the teaching process. This has long been one of the weak spots in our program. Our religious teaching has been too much on the abstract informational basis. We have acted as though we believed that an intellectual grasp of religious truth was all that was necessary. If the naturalistic psychology has helped us to see this deficiency in our program it has rendered a real service even if it does go to the opposite extreme and emphasize expression to the neglect of information and worship.

The naturalistic psychology has probably rendered some service also in emphasizing the social element in religion. Christians from the first century to the present day have been prone to forget that he who professes to love God must manifest a love for his brother if his profession is to be regarded as founded in fact. If the naturalistic psychology has helped to recall this Biblical teaching, it has not been wholly useless even if it has swung so far in the other direction as to identify religion with social righteousness.

It seems to the writer that the naturalistic psychology has greatly erred in insisting that all religious phenomena may be explained in terms of natural laws. If however this extreme view has taught us to recognize the fact that to a certain extent at least natural law holds sway in the spiritual world, it may render some service to the cause of religion in the end.

Bad Results of the Naturalistic Psychology Due to Its Narrowness and Its Arbitrary Negations. The radical changes wrought by naturalistic psychology have in some respects hindered the progress of religious educa-

tion, aside from the unbalanced program and questionable methods of teaching which have developed as a result of its theories. It has caused many religious workers to discredit psychology in general and to cling to methods of teaching which are sadly defective. They cling to these defective methods because they feel that psychology lays ruthless hands on some of the tenets of their faith. It ought to be made plain that the disintegration of the Christian religion which is threatened by the entrance of psychological science into the field of religious education is due solely to the peculiar type of psychology which has pertained in the cases where this menace has appeared. It is due to the psychology of a narrow naturalism and not due to the inherent nature of psychology in general. It is not too much to say that there is not an established truth of a sane psychology which menaces any fundamental truth of the Christian faith. On the other hand, the findings of such a psychology immensely strengthen many of the basic beliefs of Christianity.

The bad results of the naturalistic psychology are due not to the fact that any attempt to explain human conduct scientifically is a menace to the Christian religion, but to the fact that the effort of the naturalistic psychology to explain human conduct is based on unwarranted assumption and unjustifiable negations. The remedy does not lie in a wholesale rejection of psychology on the part of religious educational leaders, but in the rejection of that particular type of psychology which has caused the trouble and in the finding of a psychological system which is sane and reliable in its methods and its conclusions.

The position of the naturalistic psychology may be illustrated from an incident in real life such as the following: A young woman was told by her physician that she must undergo a critical operation on the following day and that her chances for recovery depended to a very

great extent on her securing a night of complete rest and as much sleep as possible. She was alone in a great city with all her relatives a thousand miles away. When she lay down for the night, she found it impossible to sleep. Dread of the morrow seemed to have deprived her of all capacity for slumber. She lifted her heart to God in prayer, asking Him to give her the rest and sleep she so sorely needed for the morrow and like an answering voice there came into her mind Bible verses which she had learned as a little girl: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God in whom I will trust." With the words came a sense of peace and she fell asleep.

What explanation would a thoroughgoing naturalistic psychologist give for this religious experience? He would probably point out that the verse which came to the young woman was learned in childhood. He would speak of memory and the laws of association. He would account for the soothing effect of the remembered verse by citing the laws of suggestion. He would say that the young woman took away from the experience only the ideas she brought to it. If pressed for a statement concerning the mystical reality of the experience, as to whether the soul of the young woman actually had communion with the Spirit of the Infinite, he would deny that there are evidences of any such reality. Like a certain materialistic astronomer who was asked as to the evidences of a God in the starry universe, he would say, "I have no need of any such hypothesis."

A psychologist unattached to the naturalistic school would probably give a somewhat different interpretation. He would probably speak of memory and association and suggestion, but he would see in these laws no ultimate explanation. He would probably see in them only instru-

ments which a personal God uses to work out His will. At all events, he would utter no denial concerning the possibility of such an explanation. It is the predetermination of naturalistic psychology to explain human conduct on the narrow basis of purely natural laws that makes this type of psychology so unfit to interpret the deeper experiences of human life. The study of human life and behavior is too vast and too new a field of scientific investigation for any method which is confined within narrow limitations and hampered by unwarranted negations, to make satisfactory progress therein. The naturalistic psychology denies to religious experience the right to adduce its own facts and to insist that they be made the objects of scientific analysis. What a deeply religious individual declares to be facts, naturalistic psychology insists are only fictions. What religious-minded folk regard as realities, naturalistic psychology calls mistaken interpretations. Thus does the naturalistic psychology close the doors in its own face. It does not study religious phenomena in their own realm but only some of their antecedents within the better understood realms where physical laws hold sway.

Relationships of Naturalistic Psychology to Mechanistic Psychology. Not all naturalistic psychologists deny the influence of consciousness over human conduct after the fashion of the mechanistic psychologist. Indeed, not a few psychologists who follow the naturalistic method of interpreting human behavior seem to believe that consciousness is a determining factor in most phases of human conduct. Nevertheless, it seems certain that practically all naturalistic psychologists must be classed with the Mechanistic School of Psychology rather than with the Purposive School of Psychology. Three kinds of evidence lead me to this conclusion. In the first place

supporters of naturalistic psychology and supporters of mechanistic psychology usually maintain a cordial fellowship among themselves, but both manifest an intolerant attitude toward the purposive psychologist who dares to maintain that human conduct cannot be adequately explained by the physical laws of what is commonly called the natural world. In the second place, naturalistic psychology and mechanistic psychology are very much alike. They are so closely related that every mechanistic psychologist is also a naturalistic psychologist, though it can hardly be said that every naturalistic psychologist is a mechanistic psychologist. In the third place, it seems to me that the theories of naturalistic psychology when carried to their logical consequences inevitably lead to the mechanistic position. Every naturalistic psychologist is not yet a mechanistic psychologist, but he is evidently headed in that direction and will land there in due time if he continues to carry out his theories and trace them to their ultimate conclusion.

The naturalistic psychologist conceives of human consciousness as existing within the sphere of the natural world and controlled by natural laws. He denies to it any power which lies outside or above the powers which reside in physical nature. He cannot conceive of consciousness as a unique and self-directing force. He is driven to the place where he looks upon consciousness as determined by forces and laws external to itself. To think of consciousness in this way is to think of it as a mechanism, or at least as one part of a mechanical system, a kind of cogwheel which may transmit its own motion to other cogwheels, but which is itself turned by a force not its own. The naturalistic psychologist having gone this far usually ends by falling into the milder mechanistic view which denies any influence to consciousness, or into the

more radical mechanistic view which denies that there is any such thing as consciousness at all. Naturalistic psychology is only immature mechanistic psychology.

We may therefore still consider that the psychologists of the world are grouped into two well-defined schools which differ from one another fundamentally and constantly. In this classification the naturalistic psychology and the mechanistic psychology fall together. Perhaps we ought to coin a hyphenated word which would designate this psychological school of the left. We might call it the Naturalistic-Mechanistic School of Psychology.

CHAPTER IV

THE CONDUCT-CONTROLLING POWER OF IDEALS

Any attempt to determine the place of ideals in the conduct-control of the Christian ought to take into consideration the historical sources of the Christian faith. Christian living is not only a present-day phenomenon ready at hand for study, but a type of behavior concerning the genesis of which we have historical information. A study of origins can never take the place of a careful investigation of the actual phenomena to be studied, but the study of origins does throw such an illumination upon the matter under investigation that it ought not to be omitted when suitable and reliable data are at hand. It seems strange that some psychologists should put such stress on what they believe to be the biological origins and sociological origins of the Christian religion and should almost wholly neglect the historical records concerning the beginnings of the same.

The Idealism of the Hebrew Patriots and Prophets. The ideals of the Christian religion go back, in a measure, to the idealism of the prophets and patriarchs of Israel. He who rightly understands the Old Testament sees in its stirring narratives the struggle of a lofty idealism with baser motives, a struggle which goes on within the lives of individuals and within the life of the nation. David has religious experiences which establish within his character ideals as to personal rectitude. In a moment of weakness he violates the inner law which his idealism had maintained and finds peace only through penitent remorse.

The whole nation wavers between the high idealism and stern moral demands of Jehovah on the one hand and the easy way of moral laxity offered by the pagan cults on the other. The heroic resistance of the prophets to the moral decadence of their times and their clear pronouncements concerning the idealism of the Hebrew religion constitute one of the most stirring pictures of all history. He who sees in these events no lessons concerning the place and power of ideals in human life must have a strange way of interpreting history.

The Idealism of Jesus. Any one who has studied understandingly the beginnings of the Christian religion must have been impressed by the sublime idealism of its Founder. Jesus is the greatest idealist of history. His ideals as to personal righteousness penetrated beneath the overt act to the thoughts and purposes of the heart. His ideals of friendliness transcended anything the world had ever heard, for he said, "Love your enemies, and pray for them that persecute you." He set his followers a standard as high as the perfection of God, for he said to them, "Ye therefore shall be perfect, as your heavenly Father is perfect." He gave the world its highest ideals of personal righteousness, but also its highest ideals of social righteousness. He made service the highest law of life. He taught his followers to work and to pray for the coming of an earthly kingdom wherein the will of God is done as it is done in heaven.

Idealism and the Church. The task of the Church is the task of establishing the ideals of Jesus as conduct-controlling influences in the lives of individuals and as the fundamental principles of every human enterprise and every human relationship. The problems involved in the relations of labor and capital await their solution in the ideals of brotherhood, service, and coöperation which Jesus announced and practiced. The problems of inter-

national relationships have no other method whereby they can be rightly and permanently solved.

Any one who has traced the record of the Christian Church through the centuries must have been profoundly impressed by the spectacle of ideals conquering a world. If he has traced the record understandingly he must have noticed that the measure of the Church's devotion to the ideals of Jesus has been the measure of its spiritual power. In the early centuries a handful of Christian idealists grappled with the colossal evils of a decadent civilization. They conquered through the pure idealism symbolized by the cross of the Christ.

There have been seasons when the Christian Church forgot in a measure the idealism of its Founder. Church leaders have at such times turned to other methods for promoting their religion than the method employed by Jesus, which consisted in the earnest effort to teach high and conduct-controlling ideals to individuals, one by one. These have been the seasons when the spiritual life of the Church has waned, when formalism and superstition have appeared in largest measure. But whenever prophetic souls have caught again the idealism of Jesus and have stirred a sluggish generation to grasp once more the teachings of the Christ, true religion has been born again. Nothing seems better established than the fact that the ideals taught by Jesus have power to transform the lives of men and of nations.

Idealism and Mechanistic Psychology. Perhaps enough has been said in the preceding paragraphs to indicate the tremendous importance of the ideals of Jesus to the Christian religion. Perhaps enough has been said to indicate that any theory of human behavior which denies the conduct-controlling power of ideals ought to be subjected to closest scrutiny. That the mechanistic psychology denies such power to ideals and that it results

in a type of education in which ideal-forming is not an objective would hardly seem to require argument. It seems self-evident that these results must follow. Idealism is primarily a characteristic of consciousness. It consists of certain ideas which have been emotionalized and to which the will of the individual has become, or to which it strives to become, obedient. If consciousness has no influence over conduct, ideals have none and there is an end of the matter.

Some of the bolder psychologists of the Mechanistic School accept this challenge. They assert that ideals such as I have defined them to be, namely, emotionalized ideas, have no sort of place in the determination of what the behavior of the individual shall be. Other mechanistic psychologists speak of the influence of ideals over human conduct, but they use the term in a sense different from that in which I have used it and different from that in which it is generally used. They make ideals synonymous with habits or with the establishment of desirable brain paths within the cerebrum. Such psychologists are apt to insist that, after all, their conception of desirable conditioned reflexes of the nervous system are practically the same as the conceptions concerning ideals heretofore prevailing in the Church. The thing is impossible. Ideals are ideals and nervous reflexes are not ideals. I think I can prove it to any candid mind.

The Futurity Element of Idealism. Nervous reflexes are the result of racial inheritance or of the past experiences of the individual. They belong to the past. They exist as facts within the physical world. How can they be in any way conceived as having a forward look into the future? Nothing but consciousness can visualize that which is yet to be. The forward look is one of the essential and prominent characteristics of idealism. Christian idealism says with John the Disciple, "Beloved, now

are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him as He is." Christian idealism says with Paul, "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

This element of futurity, these pictures which consciousness holds up suggesting things which are yet to be, give to ideals their drawing power and their capacity for molding human behavior. If there are those who still insist that conditioned reflexes, in which consciousness has no determining influence, can produce the same effects, I know not what further to say to convince them of their mistake. You can never convince a disputant by driving him into a position of absurdity if his position at the outset is as absurd as anything can be.

Two Ways of Explaining Human Conduct Illustrated. In the Bible we are told of a young Hebrew named Joseph who was sold by his brothers to Ishmaelite traders and carried down into Egypt. In the course of time Joseph became a slave in the household of Potiphar, an officer in the army of Pharaoh. One day a temptation, subtle, strong and sudden came to the young Hebrew. To vanquish this temptation demanded the highest type of self-control, but vanquish it he did. He fled from the presence of the tempter. It is the task of Christian parents and teachers to so train the youths entrusted to their care that they will possess the heroic self-control that Joseph manifested. How can they be thus taught and trained? The methods employed will depend upon the teacher's and the parent's ideas as to how that self-control is secured and their ideas as to how it is to be se-

cured will depend on how they interpret conduct manifesting such control.

A follower of the mechanistic psychology would say that Joseph acted as he did as the result of certain nervous reactions which had been established by his previous actions and his inherited tendencies. He would deny that any sense of struggle in the soul of the young man or any feeling on his part of loyalty to man or God had anything to do with the result. The course which the young man pursued was nothing but a result from causes lying wholly within the natural world in the narrow sense of that term.

A follower of the purposive school would offer an explanation of another kind. He too might speak of the habits of the young man and the inherited tendencies of his nature. But he would not attempt to fully explain the young Hebrew's conduct by these narrowly natural explanations. He would find his chief explanations in the idealism of Joseph; in the fact that he had been brought up in a pure home; in the fact that he had ideas about a Jehovah God who loved righteousness and hated iniquity; in the fact that he had ideals as to what constituted loyalty to a friend and benefactor; in the fact that he had a high estimate concerning the value of virtue and a clear conception of the filthiness of vice. He would say that Joseph indicated rightly the sources of his own decision when he spoke of the trust his master had manifested in him, the confidence which his master had shown in the honor of his servant. He would say that Joseph indicated rightly the sources of his heroic refusal when he said, "How then can I do this great wickedness, and sin against God?" Is it not evident that we have here no physical determinism made inevitable by nervous structures, but a spiritual determinism made inevitable by high ideals?

Two Different Kinds of Religious Pedagogy. The two ways of interpreting human conduct illustrated in the preceding paragraphs will lead to two different kinds of religious pedagogy. The mechanistic explanation will lead to a religious pedagogy which has the establishment of desirable nervous reflexes as its goal. The purposive explanation will lead to a religious pedagogy which has the building of right ideals as its goal. Differing as to their goals the two systems will differ as to their methods. The mechanistic pedagogy will stress activity, but give small place to the information of the intellect or the culture of the emotions. It will do this because actions will establish desirable brain paths, whereas intelligence and emotion belong to consciousness and consciousness is impotent; therefore why cultivate it? The purposive pedagogy will seek to enlighten the mind of the pupil concerning the ideals of Jesus and the Hebrew prophets. It will not be ashamed to use Biblical material. It will seek to cultivate a deep emotional response to the great fundamental truths of the Christian faith. It will likewise furnish pupils a program of activities intended to enable them to make the truths learned and accepted a part of life and conduct.

A Religious Pedagogy Which Has the Future Needs of the Pupil in View. It has been customary to regard education as a program of training provided for the young whereby they may be fitted for the labors and responsibilities of adult life. It has been assumed that the educational program ought to have as one of its main objectives this preparation for the maturer years and that courses of study ought to present lesson materials in harmony with this end. In recent years these customary objectives and methods have been questioned both in secular education and religious education. It is insisted by some educators that children and youths are living as

truly in their immature years as they will ever live, that education must be life development, that everything in the educational program which does not grow out of the pupil's immediate and felt needs ought to be discarded.

There is in the opinion of the writer much value in these suggestions. Education, both secular and religious, has often been so remote from the pupil's needs and interests that it became an irksome task to the pupil and a well-nigh profitless procedure. Education can be made interesting if it is of the right kind in its subject matter and presented by a skillful teacher. Nevertheless, the erection of a pedagogical dogma which interdicts the use of any educational material or method which does not have a direct relation to the immediate and felt needs of the pupil is bound to be mischievous. Of course a great deal depends upon the interpretation of the term "immediate and felt needs." A skillful teacher can take almost any subject within the intellectual grasp of the pupils she is attempting to teach, and can by awakening curiosity and by stimulating interest make that subject an immediate and felt need. The staunchest supporters of the pedagogical dogma we are considering would, however, frown upon such stimulation as I have suggested. It would seem to them to be too artificial. They think of the pupil as an organism in contact with a physical and social environment and what they have in mind is the exclusion of everything from the educational program which does not have a bearing on the immediate physical and social environment of the pupil. Confined within these narrow limits, education and more especially religious education is sadly hampered. This narrow pedagogical dogma arises out of a psychology which thinks of the human being as an animal mechanism. Human life is something more than this. Human life is not lived exclusively at the point of immediate contact with its environment. It is the heir of

the ages and capable of projecting itself into the remote past there to feel the pulse of a social and religious life ages remote from our own. It is capable of projecting itself into the future and of building for itself things which are yet to be. It is a mistrust of the efficiency of consciousness to modify human behavior that leads to the setting up of a pedagogical dogma which insists that educational materials shall be limited to the needs of the immediate present.

The educator trained in the purposive psychology will give assent to no narrow dogma which confines educational effort to the immediate and felt needs of the pupil. Religious educators of this school have as their goal the building of right ideals within the consciousness of the pupil, not the mere establishment of desirable nervous reflexes. They have a clear conception concerning the nature of the ideals they seek to establish, for they are the very heart of the religion they profess and which they are commissioned to teach. There will be elements in these ideals which may not have a definite and direct bearing upon the pupil's present experiences, but the teacher knows that now is the time to plant them within the heart and consciousness of the pupil. For such a teacher education is essentially the preparation of a pupil for the duties and responsibilities of the maturer years. It would seem to me inevitable that an educational program hampered by the narrow dogma we have been considering would result in the production of a generation of shallow pleasure-seekers.

I may add that I am at a loss to understand how educators who put such stress on the biological background of life can limit the educational program to the immediate and felt needs of the child for the theory seems to me to be biologically untrue. The immature human body is slowly developing organs and powers which have the future as

definitely in view as any educational program can have it in view. An educational program which has future duties and responsibilities in view and which makes direct preparation for these duties and responsibilities would seem to be in line with the laws of physical development which are at work within the developing body of the pupil.

Negative Teaching a Necessary Element in the Religious Education Program. There is in certain quarters just now a somewhat noticeable tendency to exclude what may be called negative religious teaching. This tendency is doubtless due to a reaction against preaching of the Jonathan Edwards type which emphasized sin and its punishments in such vivid terms that people who heard these sermons held to their pews to keep themselves from sliding into perdition. There are some reasons to fear, however, that we have crossed the median line of truth in this matter and are already on the opposite swing of the pendulum. Religious educators who are under the influence of mechanistic psychology usually put little instruction concerning sin and its consequences into their teaching program. They come near making the rejection of all negative teaching a pedagogical dogma. In using Biblical material teachers of this type give little time to the study of such characters as Cain, Jezebel and Judas Iscariot. It is not difficult to understand how the mechanistic interpretation of life and conduct leads to a rejection of all negative religious teaching. The aim of such teaching is to lodge in consciousness a deep and abiding aversion to evil. If consciousness has no influence over conduct the effort to lodge an aversion to evil therein is of course wasted effort.

In a system of religious education built on the purposive psychology there is a place for negative teaching, as well as a place for positive teaching. Such a pedagogy seeks to impress upon the pupil's consciousness the beauty

of purity and the supreme value of righteousness. It seeks to give the pupil an adequate conception of the immeasurable worth of self-sacrificing service. It maintains that a consciousness so enriched will be a potent factor in determining the pupil's conduct. A religious pedagogy built on the purposive psychology will likewise seek to impress upon the pupil's consciousness an adequate conception of the nature and consequences of sin. It will seek to develop a deep and abiding aversion to all forms of evil.

It need hardly be said that the method of purposive psychology is the method of the Bible. The Bible is a book of vivid contrasts. Its records of noble deeds are seen against a dark background. The noble strength of Elijah stands out in striking contrast with the moral weakness of Ahab and the treacherous cruelty of Jezebel. The matchless character of Jesus, in all the records of his life from the cradle to the tomb, is set in the midst of dark intriguing and appalling iniquities. Herod seeks the young babe to destroy him and slays the infants of Bethlehem. Scribes and Pharisees conspire against Jesus and seek his life with a persistence born of jealousy and hatred. Judas betrays his Master for thirty pieces of silver. Jesus dies upon the cross with a prayer for his persecutors, while priests and rabbis jeer at him, full of exultation over the triumph of their evil designs. The Bible is full of negative teachings. Its pedagogical objective is the attainment of a love for God and a hatred of evil.

The purposive pedagogy has a place for negative teaching because there is a place for it in the ideal-building process. This of course does not mean that religious teaching should be chiefly negative, or that the tender spirits of children should be exposed to a knowledge of evil things which it is not desirable for them to know. It does mean that sin is a reality and a peril, that human life

has its deadly reefs where many a soul has suffered shipwreck. It means that these danger points of life where souls have gone down should be marked, that danger signals should be kept flying where they sank.

The Bible and purposive psychology have human nature and common sense on their side of the argument. It does not require the wisdom of a philosopher to detect the fact that the conduct of most people is determined quite as largely by their dislikes as it is by their likes. It is entirely possible for the teacher of religion to develop within her pupils a deep disgust for jealousy, envy, and deceitfulness. The most potent educational tool for securing this result is sharply contrasted illustrative material which emphasizes the nobility of generosity and truthfulness, but likewise emphasizes the ignobleness of selfishness and deceit A little street urchin who heard for the first time the story of Judas and his betrayal of Jesus said with clenched fists and flashing eyes, "I wish I could get my hands on that guy." Negative teaching had not been lost on him. He had seen Judas as the base betrayer of his friend, the traitor to the other fellows of his gang, and in his wrath against the betrayer of Jesus he was learning to love righteousness and hate iniquity. He had taken some of the first steps toward the formation of right ideals and an illustration which is negative in its nature had helped him in the process.

"That the Church can seize upon and put to use all contributions of behaviorism which are consistent with idealism is shown by the wide use of problems and projects in church school lessons and the study of situations made by the Curriculum Sub-committee of the International Lesson Committee. Idealism can include mechanism through seeking to develop the abilities and habits which meet situations, and by being thus inclusive shows itself more scientific than a mechanism which calls Christian

virtues and beliefs 'empty abstractions,' and excludes faith, hope and charity as the keys to right living. The 'Curriculum Standards' drawn up by Dr. Yocum for the Education Committee of the International Sunday School Council of Religious Education as a basis for further research and experimentation, and unanimously adopted by the Council, are from start to finish consistent with the challenge to an unlimited behaviorism which constitutes their introductory paragraphs: 'The holiest and the most difficult lesson yet to be learned by the Christian Church is that since Christ is the Great Teacher Christianity is education. Knowledge of the Bible remains mere information, and theology whether it expresses itself in the higher criticism or in an established creed remains mere learning if they fail to find their outcome in the control of individual and social conduct by Christ as an example. Education as distinct from external learning on the one hand, and from an equally external conduct on the other, is the control of conduct by knowledge and experience so organized within the mind of the individual that they become controlling. In Christian education it is the "inner life" that must control—the Kingdom of God "in the heart" and the mind of Christ that is "within."

" 'Since Christianity is education, neither Christian beliefs nor virtues are fully Christian until they result in a continuing control of individual and social conduct; and neither external conduct, no matter how it is tested and measured, nor the inner life which God alone can judge, is fully Christian unless it results from control by the example of Christ. The aim of Christian education is not Christian beliefs and virtues, but control by Christian beliefs and virtues; not merely conduct but the control of conduct.' "

CHAPTER V

THE MYSTICAL REALITY OF RELIGION

In the preceding chapter we considered how different types of psychological theory influence people's conceptions concerning the place and power of ideals in the Christian life. We also saw that these different schools of psychology set up radically different kinds of religious pedagogy. In this chapter we are to consider how psychological theory modifies people's convictions concerning the mystical reality of religion and how it influences the choice of religious educational goals and methods.

The Mystical Reality of Religion and Two Ways of Interpreting Nature. The term "mystical reality of religion" has been chosen because it expresses the thing which I wish to discuss in this chapter. I am not sure that I am using it in just the accepted and customary sense, but with a few explanations readers will, I think, understand what I mean, and that is all that is necessary.

"This is my Father's world;
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.

"This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me everywhere."

These verses illustrate what I may call a spiritual interpretation of Nature. The man who wrote them felt that back of the natural world was a great spiritual Person-

ality who knows and feels and with whom we can have communion through the objects and the phenomena of the physical world. Those who sing the hymn understandingly and worshipfully feel somewhat as the author felt when he composed the hymn. Narrowly naturalistic philosophy would say that this spiritual interpretation rests on a wholly subjective basis; that is, that it is due to the thoughts and feelings within the mind of the author and not due to any objective spiritual reality. The hymn expresses the religious interpretation of Nature as usually understood. It is based on a belief in the mystical reality of religion. The explanation put forth by naturalistic philosophy may be religious in a sense, but is based on a disbelief in the objective reality of this particular religious experience. At least, it maintains an agnostic attitude towards the objective reality of the experience and regards its reality or unreality as a matter of minor importance.

The Mystical Reality of Religion and Two Ways of Interpreting History. There are students of history who see in the march of human events nothing which cannot be explained as due to natural laws and purely human agencies. If these interpreters of history belong to the narrowly naturalistic school they may claim that there is nothing in history which cannot be explained as a mechanical sequence of cause and effect within the physical world. Economic determinism, in the sense in which it is used by European socialists, means that human history is determined in its entirety by man's primitive economic needs. This interpretation excludes the thought of a Personal Power which lies within the natural world, or back of it, and which is a factor in human history. A historian of this type would see in the history of the Hebrew people nothing which he felt could not be explained as the result of the ancestral inheritance of the

Hebrew race and the environment in the midst of which that race lived.

A historian of another type would recognize the place played by heredity and environment in the development of the Hebrew race and the Hebrew religion, but would conclude that there were elements in the problem which could not be adequately explained on the basis of heredity and environment. He would detect in this portion of human history, as in all other portions of human history, the influence of "a power not ourselves which makes for righteousness." He would conclude that in the ultimate analysis of Hebrew history we are driven to the conclusion that the Hebrew prophets and, in a lesser measure, the Hebrew people were in communion with a God who is an objective reality and that this communion accounts for their unique place in history. Such a historian would be a believer in the objective reality of religion, whereas the other would not. Writing on this very subject, George Adam Smith has said, "For myself, I can only say that all I have seen of the land, and read of its ancient history, drives me back to the belief that the monotheism which appeared upon it was ultimately due to the revelation of a character and a power which carried with them the evidence of their uniqueness and divine authority." [1] George Adam Smith believes that the religion of the Hebrews was not due primarily to climate, social customs, ancestral conditions, but to the fact that the souls of the Hebrews came into communion with God. He believes in the mystical reality of religion.

The Mystical Reality of Religion and Two Ways of Interpreting Social Relationships. A good man once said to his wife as he was nearing the end of his life, "Darling, in thy face I have seen the Eternal." He doubtless meant that in the sacred relationships of the

[1] George Adam Smith, "Historical Geography of Palestine," p. 113.

family, in his love for his wife and in her love for him, he had come to know God in a deeper and truer way than he had ever known him before. Now there are those who say that our ideas concerning God are built up in just this natural way and not in any different or so-called supernatural way. Such persons cannot, however, claim to be believers in the mystical reality of religion unless they are willing to assert that human relationships are only the means whereby a real discovery of a real Deity has been made, that the God discovered has objective reality apart from the experiences which opened the mind to apprehend him. No pragmatic theory will do here. We cannot say that the idea of God produces certain results and is pragmatically real and the objective reality of God therefore not a necessary element. A belief in the mystical reality of religion is a belief in the real and objective existence of God, not simply a belief in the efficacy of the God idea.

The Mystical Reality of Religion and Naturalistic Psychology. Naturalistic psychology together with its extreme type, mechanistic psychology, either denies the mystical reality of religion as I have defined it or maintains an agnostic attitude toward the problem of its existence. A psychology of religion built on this basis seeks to explain the origin of all religious phenomena on a narrowly naturalistic basis. It seeks to trace the steps whereby the idea of God has developed. It declares the inspiration and worship of the Christian to be on the same basis as the crude hallucinations of the deranged intellect or the fetichism of the savage. All are natural results, sequences of cause and effect within the physical universe. As to whether or not these natural channels lead up to some great Reality most of the so-called psychologies of religion say never a word. To assume any opinion concerning this fundamental problem is, strange

to say, looked upon as taking an unscientific position with regard to the problems of religion. If there is a mystical reality of religion any attempt to explain religious phenomena which leaves this fundamental fact out of consideration is a thoroughly unscientific attempt. In the present study we are less concerned with these metaphysical aspects of the problem than with the practical application of psychology to religious education. We will therefore turn to a consideration of the effects which a belief or disbelief in the mystical reality of religion has on religious pedagogy.

The Psychological Basis for a Pedagogy of Worship. The disciples of Jesus once came to him saying, "Lord, teach us to pray as John also taught his disciples." Prayer can be taught and there is a pedagogy of prayer. To teach pupils to pray is one of the major objectives of religious education. Like other teaching the attempt to teach pupils to pray must be on the right psychological basis if it is to be carried on to a successful result. It need hardly be said that there cannot be real prayer without a faith in the existence of a God who hears and answers prayer. In other words, there can be no real prayer without a conviction concerning the mystical reality of religion. Naturalistic psychology therefore offers an impossible basis for a pedagogy of prayer. The spirit of true prayer is caught rather than taught. It was the prayers of Jesus that led the disciples to come to their Master saying, "Lord, teach us to pray." It is hard to see how a teacher with no belief in the mystical reality of religion could have any real prayer life and it is certain that with no real prayer life, the teacher could not teach others to pray.

It is a significant fact that we have at the present time a good deal of rather meaningless talk about prayer. We are told that prayer is a universal characteristic of the

human race; a statement which can be considered true only on condition that we give to the term prayer so obscure and so wide a meaning that it becomes well-nigh meaningless. If the desires of the human heart in all their wide range of intensities and varieties are rightly considered prayers, then prayer is universal, but the term has ceased to mean what it has always meant. There is a psychological background for these dissolvings of our religious ideas of which the dissolution of our ideas concerning prayer is an illustration. The phenomenon is due to the contact of these ideas with a naturalistic psychology which has nothing in common with them and which inevitably robs them of their true and deeper meanings.

What has been said about prayer might be repeated about religious praise. Rob this element of its mystical reality and it becomes empty. As in the case of prayer, the teacher must have the spirit of praise if she is to inspire real praise in her pupils and she cannot have the spirit of praise if she has no faith in the mystical reality of the religion she professes. Prayer and praise make up the major portion of worship and we must therefore conclude that the naturalistic psychology defeats one of the most important objectives of religious education, namely, the training of pupils in worship.

The Psychological Basis for a Pedagogy of Religious Information. The tendency of mechanistic psychology is to ignore the informational phase of religious education. Even that milder type of mechanistic psychology which I have called the psychology of a narrow naturalism manifests this tendency to a marked degree. At best, the informational element in a religious pedagogy under the influence of the psychologies I have named is hardly more than incidental and supplementary. A program of activities becomes the chief element of the edu-

cative process. This program is supplemented by information given here and there as the needs of the process seem to demand.

Our religious education has been on such an absurdly abstract informational basis that this effort of the naturalistic psychology to emphasize expression seems at first to be an improvement. Carried to its logical conclusions, however, it tends to destroy the informational phases of religious education altogether. The great truths of the Christian religion can never be really taught on an abstract information basis, it is true. They must be experienced, put into practice, daily lived, if they are to be really learned. Nevertheless, they can never be rightly taught if information concerning them is given in a haphazard fashion and only as occasion demands. We must have information concerning the Old Testament patriots and prophets who were the heroic forerunners of the Christ. We must teach children and youths systematically all that Jesus did and all that he said as his acts and words are revealed to us in the gospel narratives. Knowledge concerning him is the root from which Christian living takes its growth. To neglect our message concerning him and give our chief efforts to a program of activities with no systematic informational background is to blunder grievously. It is an attempt to gather grapes from branches which have been severed from the vine.

The Psychological Basis for a Program of Service. What has been said in the preceding paragraph indicates that naturalistic psychology offers no satisfactory basis for a program of religious information. Its helpful emphasis on the necessity for religious expression has been largely neutralized by the discredit which it has cast upon the informational phase of the educative process. It is evident too that this type of psychology offers no satis-

factory basis for a program of religious activities. In a program of religious activities the important thing from an educational standpoint is not the activity itself, but the motives which lie back of the activity. Motives rest back upon certain fundamental intellectual conceptions and emotional responses. A properly motivated program of religious activity presupposes an intellectual preparation and an emotional preparation. The Pharisees of the New Testament were evidently active enough in giving and in praying, but their motives were at fault. They gave and they prayed to be seen of men. A perfunctory program of religious activity, or an improperly motivated program of religious activity, offers a no more satisfactory system of religious education than an abstract information program of the most antiquated type. Religious activity to be educationally effective must be religiously motivated and there can be no religious motivation of the deepest kind unless there is a firm belief in the mystical reality of religion.

A program of religious activity of the social service sort is the one distinct aim of religious educators who are influenced by the naturalistic psychology. Through such a program they seek to train people to live together in social helpfulness. Even if right human relationships is the highest goal of religion, it is altogether questionable whether this goal can be reached by methods which do not rest back upon a belief in the mystical reality of religion. Ideal human relationships have been most nearly attained by those who have believed most profoundly in the mystical reality of religion and who have caught the spirit of unselfish service manifested in the life of Jesus of Nazareth. It would seem then that no type of naturalistic psychology can lay a foundation for a program of religious activities which will be religiously educative in the highest sense of that term.

The Psychological Basis for a Religious Educational Curriculum. The term "Curriculum" is used in a broader and in a narrower sense. In its broader sense it means in religious education the whole educational program including training in worship and guidance in religious activities as well as information concerning religious truth. In its narrower sense it means the lesson materials and related subject matter employed in religious education. The term is used in its narrower sense in this paragraph. The selection of curriculum materials for religious education is largely determined by the psychological theories of those to whom this task is entrusted.

The first effect of the naturalistic psychology on the selection of curriculum materials is seen in a changed attitude toward Biblical matter. Let a disbelief in the mystical reality of religion take hold upon the mind of a man and he will cease to regard the Bible as the great source of curriculum material for religious education. The Bible becomes a purely human book for such a man just as religion becomes a purely human phenomenon. It is not strange therefore to find that curricula, created under the influence of religious educational leaders who have the viewpoint of the naturalistic psychology, contain comparatively little Biblical material. The Bible was written by men who believed profoundly in the mystical reality of religion. They believed that they talked with God, that he was the Great Reality. Naturalistic educators find themselves out of sympathy with this point of view and they consequently seek other materials more in line with their own conclusions.

There has been in some quarters an altogether too narrow adherence to Biblical material in religious education. The great truths of the Bible are best taught when they

are not only studied in their ancient setting, but also in their modern setting; when they are illustrated by materials drawn from science, art and literature. Such a teaching of the Bible makes use of much extra-Biblical material. The defects of the customary religious educational curriculum have furnished conditions favorable to a rapid development of the theories of the Naturalistic psychology touching such matters. It should be kept in mind that the use of extra-Biblical material by the naturalistic religious pedagogy differs fundamentally from the use of extra-Biblical material suggested in a preceding paragraph. In the one case extra-Biblical material is used to replace Biblical material; in the other, it is used to illustrate and supplement it.

The effect of naturalistic religious pedagogy on the place of Biblical material in the church school curriculum, is now quite generally recognized. It is not generally recognized, however, that the naturalistic pedagogy also affects the selection of extra-Biblical material to an almost equal extent. Events from Church History may be made a useful element of the church school curriculum, but the selection of these events and their use in the teaching process will be determined by the psychological viewpoint of the curriculum builders. There is an immense amount of educational material in the great hymns of the Church, but a pedagogy which rejects the mystical reality of religion would have to discard ninety per cent. of them. The modern missionary enterprise offers invaluable material for the church school curriculum, but the subject is robbed of its chief religious educational value if it is considered to be anything less than an enterprise in which man is in coöperation with God in an attempt to establish a world-wide kingdom of service and righteousness. Perhaps enough has been said to indicate my conviction that

the naturalistic psychology leads not, as is sometimes believed, to an enriched church school curriculum, but to an impoverished one.

The Purposive Psychology and the Mystical Reality of Religion. The need for a psychologically sound system of religious education is evident to most folks who have made any real study of the present-day teaching activities of the Church. The ineffective teaching of the Church can in most cases be traced to the lack of a scientifically constructed pedagogy. We have seen that naturalistic psychology in all its phases is unfitted for this task; that the customary educational methods of the Church, bad as they are, may still be regarded in some respects, at least, as preferable to the new methods and attitudes resulting from this particular type of psychology. We may now make inquiry as to whether some other type of psychology may not be better fitted for the task.

Purposive psychology maintains that consciousness is a potent factor in conduct-control. It presupposes a self, or psychological ego, which is the subject of experience and the seat of consciousness. It is naturally allied with a metaphysics which conceives of a duality of process in the universe, in physical forces and in spiritual forces. Purposive psychology encourages a belief in the mystical reality of religion. It therefore offers a basis suitable for a pedagogy of worship, for a pedagogy of religious information and for a program of religious activities. It offers a basis on which a rich and varied church school curriculum can be built, because it has no fundamental presuppositions which work havoc with established ideas as to the nature of religion.

Purposive psychology is not only, theoretically considered, the most suitable type of psychology for use in religious education, but has already proved its efficiency in this field. Purposive psychology gave us that understand-

ing of child nature and that insight into adolescence which has led to the publication of graded church school lessons. It has given us reliable information concerning the growth of the religious consciousness in the individual. It is safe to say that no psychology which confines itself to a study of human behavior as mechanical responses to nerve stimuli and which denies the power of consciousness, could have given to religious education such aid as the purposive psychology has given.

CHAPTER VI

THE BELIEF IN PERSONAL IMMORTALITY

Mechanistic and naturalistic systems of psychology lead to a disbelief in personal immortality. This statement does not mean that all who give assent to the hypotheses set up by these particular types of psychology have ceased to believe in a life after death. It means that the tendency to such a disbelief is manifest wherever these types of psychology have gained control of the thinking processes of mankind. The tendency is at first little more than a noticeable limitation of religious education to the ends deemed desirable for the present life; a noticeable omission of all reference to a future life. In the thoroughgoing naturalistic psychologist the matter has gone much further. Speak of personal immortality in the presence of many of these leaders of the Naturalistic-Mechanistic School and they will reply that we have no evidence that the individual is immortal. Some will frankly state that they believe that they will be passed forever from existence when they have fallen on that sleep which ends the present earthly life. It certainly is no injustice to this type of psychology to say that it has a tendency to create a disbelief in personal immortality.

Why Naturalistic Psychology Discourages a Belief in Personal Immortality. It is not difficult to understand why naturalistic psychology in any of its forms tends to destroy the belief in an existence of the individual after death. The psychology of a narrow naturalism leads logically to the mechanistic interpretation of life and

conduct. It results in a psychology without a soul. It results in the denial of any real or potent influence of consciousness over human conduct. It leads to a belief that man is nothing but a combination of physical and chemical forces which persists for a little while in that particular combination which we call life and then dissolves into other combinations. It is not hard to see how beliefs like these which deny the existence of a soul result in a disbelief concerning personal immortality. They could hardly lead to any other conclusion. To the fact that many naturalistic psychologists have ceased to believe in personal immortality, we must add therefore the fact that this is just what should reasonably be expected from the fundamental hypotheses of the naturalistic psychology.

Personal Immortality and the Kingdom of God. Some naturalistic psychologists who have abandoned faith in personal immortality find comfort and inspiration in the thought of a glorious future for human society on earth. It needs to be said here that this goal of the naturalistic psychologist is a part of the eschatology of the Christian religion. It has heretofore been intimately linked with other Christian beliefs such as the fatherhood of a personal God and the immortality of the human soul. Can it be torn loose from its setting in the body of Christian beliefs without suffering loss and undergoing profound change? The effort to keep certain fruits of the Christian system of belief while destroying the root and branch on which they grew seems to be one of the characteristic follies of our times. Is this attempt to isolate the social goal of the Christian religion from its source and setting such an undertaking? The daring idealism of the Christian religion has revealed to Christians of vision the conception of a perfect earthly society, a kingdom of God on earth wherein the will of God is

done as it is done in heaven. It has taught Christians to believe that this society of the Kingdom of God will not only be perfect in its character, but eternal in its duration. It has laid upon Christians the task of working and praying for this kind of a kingdom and has promised them an endless participation in its social joys. It is right that we should make inquiry as to how a giving up of our belief in personal immortality will affect this sublime objective of the Christian religion.

In the first place the abandonment of the belief in personal immortality will end any thought of a personal participation in that perfect society, on the part of all the individuals of the past who have labored and prayed for such a consummation. It will likewise end the thought of any participation in that perfect society on the part of all who are now alive, but who cannot expect to live until the perfect society be attained. Centuries ago a Hebrew prophet grappled with this very problem. His spiritual vision revealed the perfect kingdom of Jehovah which is yet to be. In his innermost soul he was certain that it would come. But what of all those who had seen and greeted the Kingdom from afar, who had labored and lived for its coming but had fallen upon sleep? Were these to remain forever nothing but dry bones scattered on the floor of a desolate valley? The voice of God whispered within the prophet's soul, "These dry bones shall live," and the prophet believed it.

At first thought, the abandonment of the belief in immortality may seem to demand a higher type of altruism than that demanded of one who still retains the belief. A measure of self-complacency may often be detected in those who profess to disbelieve in personal immortality and who yet give their lives to unselfish service. Such a person is to be accounted more altruistic than a person who serves his fellowmen and retains his belief in

personal immortality, only on condition that we consider the hope of eternal life as essentially selfish. In a high type of Christian such is evidently not the case. If a person feels a deep desire for a continuance of the present existence and the present existence is being spent unselfishly it is not logical to think of the desire as a selfish one. In one of his last meetings Marion Lawrance was speaking of Sunday school work and he said, "I wish I had a thousand lives to give to it." No selfish desire ever gave birth to a wish like that.

The abandonment of a belief in personal immortality will affect the goal of the Christian religion in another way. It we have no immortal souls, neither will the people have immortal souls who make up the ideal society of the Kingdom. They will each live a little while and then die as we do. The society of the Kingdom will not be perfect if it is not abiding. Can there be a society of perfect bliss where death holds sway, especially if death means an eternal parting? Christian idealism meets the problem with the sublime assertion that, "There shall be death no more." He who has given up the belief in personal immortality cannot so make answer; in yielding up this sublime hope for himself he has excluded it from all mankind forever.

If we discard the belief in personal immortality, we must conceive of the perfect human society toward which we are striving as only a temporary attainment provided the goal be finally reached. If there is no personal immortality there is none of any other kind. If there is no immortality for the individual there is evidently none for the race. Our little earth is but a speck in the vastness of the universe. It is, compared with the vastness of time, but a creature of a day. It was once waste and void and it will be again. Our race was born upon it and will perish with it, unless indeed there be in man

a spark of that divine spirit which transcends the bounds of time and space.

It will be seen, then, that a surrender of the belief in personal immortality is a surrender of the best elements of our idea concerning a perfect human society. If we give up this great hope, we must give up along with it our hopes for a human society the relationships of which are perfect in character and abiding in duration. If we give up this great hope, we are face to face with a purposeless universe, an existence which is an unsolvable mystery, a prospect which is altogether uninspiring. We may well ask ourselves whether such a view of life will instill into American youth that spirit of noble and unselfish striving which the Christian religion has shown itself capable of producing when it is taken at its face value.

Personal Immortality and the Present Life. A belief in personal immortality is not the kind of "other worldliness" which unfits its possessor for the best type of living in the present world. Rightly conceived it gives to the present life a grandeur and a significance beyond our power to conceive. It makes a man feel himself to be a citizen of the universe, an heir to all that ever has been or ever shall be. Individual and racial experience indicate that man lives most nobly in this life when he keeps the life to come in view, and looks upon this life as the preparation for a larger and an endless life of which the present existence is a beginning.

Disbelief in personal immortality lends itself to the development of a type of life which is shallow and self-centered. It tends to develop the spirit which says, "Let us eat and be merry for to-morrow we die." This type of unbelief is not so modern as to make it necessary for us to wait until we can discover what its fruits may be. It has borne its bitter fruitage in not a few epochs

of human history. The Sadducees said that there is no resurrection and professed to disbelieve in the existence of angels and spirits. They were the materialistic philosophers of their day. They were, if history does not belie them, greedy, self-righteous, cruel-hearted men of no ideals. They were worse than the Pharisees. The Pharisees produced a Nicodemus, a Gameliel, a Paul of Tarsus; the Sadducees produced only men of the Caiaphas type.

When Paul spoke of the Resurrection of Jesus to his audience on Mars Hill they mocked him. But what were these Athenian philosophers who mocked at Paul and his notions about personal immortality? They were the weakling descendants of a once glorious race. Not one of them has left on record one living word of helpful truth. Centuries before their day their nobler ancestors had discoursed concerning personal immortality and they had said to one another, "It must be so."

In the French Revolution the peasantry threw to the winds their belief in personal immortality, discarding it along with other doctrines of the church of their day. They erected mottoes over their cemeteries saying, "Death is an eternal sleep." If the belief in personal immortality is an error we should expect that a discovery of its fallacy would bring about some marked increase of human virtue, but such was not the case. Dark intrigue and cruel hatred grew apace until the streets of Paris ran with blood and the nations stood aghast. Teaching becomes a thing of momentous importance when it deals with subjects like the immortality of the soul. The horrors of the World War can be traced back to teachings which set at naught the revealed truths of the eternal God.

The great philanthropies of the present day are not being carried on by people who disbelieve in the immortality of the soul. The movements for human uplift are

almost exclusively supported by men and women who repeat Sunday after Sunday a creed which says, "I believe in the resurrection of the body and the life everlasting, Amen."

Personal Immortality and Individual Worth. A belief in personal immortality gives to the individual human being a value that cannot be measured. Every individual is a soul which shall last forever. Every individual is a unique entity in the universe, something which never was before and never can be again if it perish; an altogether unique self-conscious personality. Jesus taught that every individual is of priceless value. He was amazed at the standards of value which prevailed in his day. He said, "How much then is a man of more value than a sheep." He said that children were so precious that their guardian angels stood forever in the presence of God. He taught us to think of God as a shepherd seeking one lost sheep over mountain and desert and bringing it home with rejoicing.

Any theory which leads to a belief that man dies like a beast and thus has an exit from existence forever cannot possibly be an ally with those philanthropic forces which were born of the Christian religion and which are working toward a Kingdom of God on earth. Such theories, no matter what their professed objectives may be, are allied with forces of another kind. They will ultimately lead to a pagan, not a Christian, estimate of human worth. Paganism sets a low value on the individual life. When warned that a war will cost the lives of a hundred thousand men, it answers, "What are a hundred thousand men to me?" Christianity sets a priceless value on the individual. It would teach us to look upon every child as a good mother looks upon her babe. It would enlarge the family bonds of love until the whole

race is one great family and every member of priceless worth to every other member.

The Christian standard of values must prevail over the pagan standard of values if we are to have a better social system. Men must be valued more than money, children more than chattels. It is impossible that any theory which teaches men to think of one another as animal mechanisms which have no abiding existence should be an instrument for attaining a better social order. Men who hold such theories and still strive for the creation of an ideal human society are a puzzle. It must be that their zeal is a result of former years when they were in full accord with the fundamental beliefs of the Christian religion.

The Immortality of the Soul in Its Relationships to the Body of Christian Doctrines. We have considered some facts which indicate the importance of a belief in personal immortality to the individual. This belief is also of great importance because of its relationships to many of the other major beliefs of the Christian religion. Take it out of the system of Christian beliefs and the whole structure is so weakened that it must be reconstructed throughout. The Christian religion has throughout its history taught certain beliefs as to the future of the human race and the ultimate goals of human destiny. This eschatology of the Church has as its foundation the belief in the immortality of the individual. Destroy that foundation and the whole structure is overthrown. The Christian religion throughout its history has taught certain beliefs concerning God and his attitude toward men. It has taught people to believe that God is a Father and that we are his children. It has pictured him as an all-loving Father who will withhold no good thing from them that walk uprightly. It has proclaimed to all that to know God as he is revealed in Jesus Christ is to have eternal

life. These fundamental conceptions of Christian theology must all be modified, or removed altogether, if there is no personal immortality.

The Christian religion throughout its history has taught certain beliefs concerning man. It has taught men to believe that they are made in God's image and after his likeness. It has maintained that man is a living soul which will exist forever and which is capable of eternal development toward the perfection of God. These elements of Christian anthropology must all be thrown overboard if we are to abandon our belief in personal immortality. The Christian religion throughout its history has taught certain beliefs concerning the means of human redemption. It has held up Jesus as the Saviour from sin and the Giver of eternal life. We must modify our conceptions concerning the nature and the ends of salvation if we discard the belief in personal immortality. We may well make inquiry as to whether, after all these changes have been made, we shall have anything left which is worthy of being called the Christian religion. In menacing the belief in the immortality of the soul, mechanistic psychology is menacing the Christian religion in its entirety.

The Belief in Personal Immortality a Necessity for the Teacher of the Christian Religion. It is so evident that a disbelief in personal immortality will affect the material of the church school curriculum that the matter need not be discussed. The abandonment of this element of our faith will touch the teaching function of the Church at a more vital point than even the subject matter of instruction. It will affect the teacher. In the teaching of the Christian religion the religious faith of the teacher is an element of supreme importance. Teachers of the Christian religion are witnesses for Christ, successors of

those heroic disciples who in the first century went forth bearing testimony concerning a risen Saviour. Can they accomplish their great task if they disbelieve the statement of their Master who said of himself, "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."? It is a situation surpassing strange when we see young men and young women who are anxious to give their lives to teaching the Christian religion and who in preparation for this great task put themselves under the instruction of teachers who express a disbelief in personal immortality. Let not men and women undertake to teach the Christian religion if they have come to look upon the child as a mechanism, as a temporary ripple of the cosmic substance, which appears for a little while and then vanishes forever. A true teacher of the Christian religion must look upon childhood with something of the reverence which Jesus manifested when he said, "Of such is the kingdom of heaven." The Founder of the Christian religion said that it was not the will of the Father in heaven that one little one should perish. Whatever else you may call it, you can hardly declare it to be a Christian religion which says that, in the plans of God, all his little ones perish forever.

Purposive Psychology Leads Logically to a Belief in Personal Immortality. As mechanistic psychology leads almost inevitably to an abandonment of the belief in personal immortality, so purposive psychology leads logically and almost inevitably to a strengthening of that belief. Purposive striving presupposes a self or ego which is the subjective side of human experience and which has powers of self-determination. Try to define such a self within the categories of physical science and you will be driven into a labyrinth of mental twistings and windings

which end at last in some blind alley. It is largely because of the fact that the psychological self cannot be defined within the categories of physical science that naturalistic psychologists have denied its existence. The characteristics of a self or psychological ego are such that it simply cannot be made to fit into a scheme of things based upon a narrow naturalism. Logical thinkers saw this ages ago and they concluded that the self was not physical, but something other than physical in its origin and its nature, a spiritual entity. This reasoning led them and it leads us to the conception of a universe which is, in a sense, dual. Thus considered the universe is not necessarily dual in the ultimate analysis. In some way surpassing our powers to fully comprehend, the universe may still be one, the physical and the spiritual different manifestations of the Ultimate Reality. This view, however, does conceive of a duality of process within the universe, a distinction between spiritual processes and physical processes in so far as we are concerned. Everything we know about physical processes leads us to believe that they are, in their own realm, subject to an unvarying law of cause and effect. Everything we know about spiritual processes leads us to believe that they are not subject to a mechanical sequence of cause and effect such as we find in the physical world. Spiritual processes have an inwardness and a self-determination which physical processes do not possess. If it is a fact that the self has the power of purposive striving this fact puts the self beyond the fatalistic drift of purely physical law. It is not wholly subject to the dominion of natural law as that term is commonly understood. Death is a natural phenomenon, a physical event. It is also a spiritual experience. We know what death means for the body, but if there is a soul, a spiritual entity, which is not wholly

subject to physical laws in the phenomena of life and conduct, we have reason for believing that this soul is not wholly subject to these same laws in that event which we call death. Thus the distinctive tenet of the purposive psychology leads logically to a belief in the immortality of the soul, just as the distinctive tenet of mechanistic psychology leads logically to a disbelief in the immortality of the soul.

CHAPTER VII

THE BELIEF IN A PERSONAL GOD

The belief in a personal God is a well-nigh essential element of religion. In the most primitive types of religion, ideas concerning a personal Deity are of course vague and degraded. Pantheism, in identifying God with the material universe, seems to discard the belief in a personal God, but pure pantheism is so remotely related to what we usually conceive true religion to be that it can hardly be called a religion at all. Buddhism offers no direct teachings concerning a personal Deity, but its emphasis upon the inexorable law of Karma and its conceptions concerning a mysteriously moral universe endow the created world with some of the attributes of personality.

All the higher religions are monotheistic. They are built on the belief that God is not only One, but one Person. This conception concerning a supreme and personal God is a goal attained through ages of human striving and human travail. It is such to him who believes that the upward striving of man has been assisted by an enlightenment from above which cannot be interpreted in terms of a narrow Naturalism. It is such to him who believes that man has had no such assistance from a spiritual realm transcending the realm of natural law. A belief in the developmental process, no matter what the exact method of the development may be conceived to have been, would seem to make it necessary for a logical mind to look upon the belief in a personal God

as the goal of all the past ages. Such a mind must also look upon anything which menaces this belief as being, not in the nature of religious progress, but in the nature of a reversion toward religious conceptions of a more ancient and lower kind.

The Belief in a Personal God and Its Influence Over Human Conduct. It is hard to understand how any intelligent and informed person could deny that the belief in a personal God influences the conduct of the believer. A comparative study of religions would seem to prove that what a person believes about God is a most potent determiner of character. The Hebrew religion towered above the pagan religions with which it was contemporaneous in Old Testament times, because the Hebrew religion presented ideas concerning the Deity which were profoundly true, while the pagan religions offered ideas of the Deity which were essentially false. Where ideas concerning Jehovah were nurtured in the Hebrew home, the Hebrew family life took on a higher phase than paganism had ever reached. Children were desired, loved and nurtured in such homes. Womanhood was honored. Parents were respected.

Where the belief in Jehovah was nurtured in the Hebrew community, ideals of brotherhood and service took root. Poverty was seen to be a scourge to the widow and the orphan. The greed of worldly gain was condemned. An even-handed justice for all was demanded. Selfish ambition and heartless cruelty were combated by prophets who had caught the idea of a God who loved justice and mercy. The rights of foreigners were safeguarded. Even the mother bird upon her nest and the ox that drew the threshing sledge had rights which men were bound to respect. Crystallized into a code of laws the ideas of the Hebrews concerning their God and his will for men became the source of all that was right-

eous and abiding in the Hebrew race. Can we turn matters about and say that the Hebrew idea of God was built up by the Hebrew family life, the social contacts of the Hebrew community, and the natural environment in the midst of which the Hebrews lived? That the God idea was primarily a cause and not an effect would seem to be proved by the fact that races nearly akin to the Hebrews had lived on the same land on which the Hebrews made their home and yet these kindred races went steadily downward into superstition and moral degradation. Races nearly akin to the Hebrews were living side by side with them during some of the centuries covered by the Old Testament. They followed the same occupations that the Hebrews followed. They lived in the same climate and under the same skies. Their houses were much like the houses of the Hebrews. These kindred races have long since melted away while the Hebrews abide. Competent philosophers of history trace back these differences in human fate to differences in human character and they trace back these differences in character to differences in the conceptions concerning the Deity held by the two groups.

A glance across the present-day world would seem to be proof enough that the ideas men cherish concerning the Deity are in a large measure responsible for the differences of character which distinguish individuals from one another, communities from one another, nations from one another, and even races from one another. The black man of Africa is a fetich worshiper and he eats the flesh of his enemy. The Arab tribesman believes in the God of Mohammed and likewise believes that the destruction of Christian populations is an act of utmost merit. Shall we say that these are racial characteristics inherent in black men and in Arab tribesmen? Shall we say that their ideas concerning the Deity have nothing to do with

their conduct? Such would be a shallow answer and one easily disproved. The black man meets a missionary. He hears about the Father God and his Son, Jesus Christ. He turns from paganism and fetichism to become a Christian, tenderly affectionate to his family, kindly considerate for the good of others, generous and forgiving toward his foes. The Arab hears the gospel and turns from Mohammed to Christ. He goes forth like a converted Saul of Tarsus to heal and save, not to wound and destroy. Did a changed idea concerning the Deity have nothing to do with the change in the life of the black man and the Arab?

Certain tribes of India live by robbery and blackmail. They seem to be people in whom criminality has become ingrained because of centuries of brigandage. Missionaries venture among these criminal tribes bringing them ideas concerning God and religion which are new and strange. Gradually they grasp the ideas the missionaries are trying to teach. They accept the new teaching and a great change comes over the tribe. They become industrious and peaceable. They turn to education and build schoolhouses. They find satisfaction in worship and service, where once their chief joy was to kill and destroy. Mechanistic psychology is under obligation to explain all this without allowing any influence whatever to any change which the teaching of the missionaries may have brought about in the thought processes of the tribe. The psychologist who maintains that the God idea is a projection of human relationships has a task almost as difficult. He must explain why the human relationships of the tribesmen, up to the coming of the missionaries, had done so little to improve their manners and how it has come about that human relationships have produced such notable results in one place and not in another. The problem before him is likewise akin to the

problem as to how a man can lift himself over the fence by his boot straps.

Mechanistic-Naturalistic Psychology Tends to Disintegrate the Belief in a Personal God. Naturalism, whether in its milder forms or in its extreme mechanistic type, tends to disintegrate the belief in a personal God. The proof of this statement is indicated by the hypotheses on which Naturalism rests and on the fruits which it has always borne. Naturalism presupposes a universe locked in what we call natural law. Carried to its logical conclusions it comes into active antagonism with any theory which endows persons with a consciousness capable of modifying conduct. If we cease to believe in human personalities capable of purposive choice we tend to lose faith in a supreme Personality possessing this attribute. The universe becomes a physical mechanism and what we have interpreted as the spiritual forces of personality appear to be delusions. No man can come to think of his own life and conduct as mechanical responses to his physical and social environment and continue to think of Jehovah as his personal God as he thought of him when he regarded his own personality otherwise. The disintegration of a man's faith in his own personality will disintegrate his faith in all personality. And so it comes to pass that the way of Naturalism leads to a belief in a physical and mechanistic universe in which the conception of a personal God becomes an unnecessary hypothesis.

As a matter of fact, most psychologists who have surrendered to a narrow Naturalism have ideas of God only remotely resembling the ideas of God which have been taught by evangelical Christianity. To most of them he is an otiose Deity, a kind of unconscious background of the universe. Others are frankly agnostic, declaring their belief that if God exists it is impossible for us to

know him. Some have gone farther and have ceased to believe in a personal God at all. Professor Coe keeps as close to evangelical Christian belief as it is possible for a person to do after capitulating to the demands of a narrow Naturalism. His ideas concerning the Deity may therefore be taken as an illustration of the minimum changes which naturalistic psychology injects into our ideas concerning the personality of God.

If I understand Professor Coe rightly, he believes that man's idea of God has had its genesis in purely natural causes. The love relationships of the family and the social bonds of tribe and community have been personified into a conception of the Deity. Therefore Professor Coe says, "The Christian will never see God any more than he will see the neighbor. The beatific vision, if it should ever be realized, would be naught else than a society wholly controlled by love." [1] A little later in his discussion of the matter Professor Coe comes face to face with the question as to whether some mystical reality lies back of this personifying of social relationships; as to whether God is an objective reality; as to whether a real discovery has been made through social relationships as an instrument. He does not answer the question. To answer it in the negative would of course be to ally himself with atheistic philosophy. To answer it in the affirmative would brand him as unscientific among his closest associates. The most precise description of his attitude toward the problem would seem to lie in our calling it agnostic.

A conception of the Deity which makes him a personification of human relationships and hesitates to say whether this personification is a discovery or a delusion is sufficient proof that the belief in a personal God has undergone serious disintegration. The Christian religion

[1] Coe, "The Psychology of Religion," p. 261.

has not been reared on any such hazy conceptions concerning the Deity. The effort to remove it from the old foundations to the new is, to say the least, a perilous undertaking.

A Modified Conception Concerning the Nature of Religion. Modified conceptions concerning the Deity lead inevitably to modified conceptions concerning the nature of religion. If God is thought of as a projection of human relationships, religion becomes nothing more than the highest social consciousness. It is identified with morality. If God is a Person and the Determiner of our individual destinies, we each have relationships with him which simply cannot be brought into the categories of human relationships. If God is a Person, religion and morality are not the same thing, and the common sense of the ages which has designated them by different names is vindicated. That there can be no true religion without morality is not a new truth. It is as old at least as the prophet Micah, who seven hundred years before the beginning of the Christian era said: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Jesus said, "By their fruits ye shall know them." James, the Just, declared that faith without works is dead. John the Disciple said that he who would love God must love his brother also. The Bible teaches that right human relationships and all moral excellencies develop as man comes into right relationships with his Creator. It makes morality a fruit and an accompaniment of religion, but it does not identify the two in such a way as to make religion wholly a matter of social relationships. There is nothing new in the emphasis which naturalistic psychologists place on right social relationships. There is, however, something new in their denial that religion means anything more than morality. To identify morality and religion may

seem at first thought to magnify the importance of morality, but such is not the case. If the identification means the disintegration of the belief in a personal God to whom each individual has personal relationships, it will pauperize both morality and religion.

The present-day emphasis on social righteousness is in a way a reaction against the extreme individualism which marred the religion of a few decades ago and which still holds sway over large sections of our country. As a rebuke to a narrow and selfish attitude it has been salutary. Carried to an extreme it identifies religion with morality and reaches its climax of absurdity when it declares that God is only a projection of social relationships. This tendency to identify some mere person, institution, or principle with the Deity has manifested itself here and there in human history. It has always been a sign of intellectual stagnation and it has usually been prophetic of some disillusionment near at hand. The kings of Tyre said of themselves, "We are gods," and Tyre was not long afterward brought down to the dust. The Roman emperors allowed their subjects to pay them divine honors, but this was only toward the evening of Rome's glorious day. If we may credit well-established charges, there were German preachers who just before the beginning of the World War said, "The German principle is God."

Effect of These Changes on Religious Education. It need hardly be stated that a changed conception concerning the personality of God and a changed conception concerning the nature of religion will result in a very different kind of religious education from that which the Christian Church has heretofore maintained. In the new program formal and definite instruction concerning God and his attributes will be discredited. A program of social activities will become the chief agency of religious education since right social relationships is the ultimate goal.

The tendency to omit from the religious educational program all definite and systematic teaching about the Deity is very marked in some lesson courses of to-day. The claim is made that such matters belong to adult life, but not to the lives of children and youths of the early adolescent age, that these ideas concerning the personality and the character of the Deity are not in the world of the Junior child or in the world of the Intermediate youth. The theory that even children of nine or ten do not need to know about God and that they have a distaste for definite teaching concerning him certainly rests upon a misunderstanding of child nature. Children of this age are physically active, it is true, but they have an intellectual life too. They are reaching out for an understanding of the universe. They have their spiritual struggles, minor experiences, as some adults would say, but of weighty importance in the judgment of the child and likewise in the judgment of the adult who knows childhood. The child's spiritual conflicts have momentous importance because they are connected with the beginnings of character. A superficial knowledge of child nature leads to a shallow program of religious education, one that omits definite and systematic efforts to instill into the child's mind those ideas concerning the Deity which have so long been counted to be essential to the Christian religion. It also leads to a program which neglects the culture of a spirit of reverence and the establishment of a prayer life. Adult life cannot be properly motivated without a belief in a personal God and neither can child life. Programs of social activities are good in their place, but they ought not to be put forth as a substitute for a definite religious instruction and a definite training in worship.

Purposive Psychology Strengthens the Belief in a Personal God. Once more it is necessary to point out how purposive psychology offers a better foundation for

religious education than psychology of the mechanistic-naturalistic type. So far from disintegrating the belief in a personal God, purposive psychology makes such a belief logical and well-nigh inevitable. Purposive striving is very intimately associated with the belief in a self or soul. Any logical conception of a self or soul must regard the self or soul as spiritual. If we come to believe in a spiritual self not wholly bound within the laws of physical cause and effect, it is not difficult to believe in a supreme Spiritual Self who bears dominion over all the processes of the universe.

A knowledge of purposive psychology would have prevented the Church from falling into the abstract information method of religious education. The safe remedy for this defect lies in the same type of psychology, not in a type which will go to the opposite extreme and cast discredit on the basic informational and devotional phases of the educative process. The purposive psychology, through encouraging a belief in a personal God, leads to no absurd identification of religion with morality. It seems certain therefore that purposive psychology offers all the benefits to be secured by any rival type, while it does not, like its rivals, undermine those great fundamental beliefs on which the Christian religion has always rested and a destruction of which is fraught with such evident perils to religion and civilization.

CHAPTER VIII

THE PSYCHOLOGY OF PROTESTANTISM

We have been considering in the preceding chapters some of the effects of mechanistic-naturalistic psychology on the basic beliefs of the Christian religion. In this chapter we are to consider the effects of this type of psychology on those phases of Christian belief which are peculiarly Protestant. There are several reasons why this phase of the problem needs to be considered. In the first place, this book is intended primarily for Protestant readers. In the second place, questionable psychological theories have made more rapid and more extensive progress among Protestants than they have made elsewhere. In the third place, the theories of these psychological schools strike at the foundations of Protestantism in a peculiar way. In the fourth place, Protestant religious education is just now in a state of ferment which offers opportunity for extensive changes both good and bad.

Justification by Faith. It has long been recognized that the doctrine of justification by faith is the most fundamental and characteristic belief of Protestantism. Protestants maintain that this doctrine is much older than Luther, that it runs back through such great Christian teachers as Augustine and Paul to Jesus himself. It was, however, rediscovered and emphasized anew by Luther. It became the guiding principle of the Protestant Reformation and is the common foundation on which all Protestant denominations stand.

The Protestant doctrine of justification by faith has

in mind something deeper and more vital than mere intellectual assent to certain statements concerning the life and personality of Jesus. The term faith as used here includes the whole personality of the believer, his emotions and his will as well as his intellect. Saving faith is the response of the whole personality of the believer to the whole personality of Jesus. The Protestant theory of redemption rejects the thought of individual salvation through works. It maintains that good works are a fruit of salvation rather than a means of salvation.

This great doctrine of Protestantism needs no better defense than the fruits which it has borne. When people began to grasp its significance in the dawn of the Reformation, the Christian religion was born again. Wherever it has gone, it has encouraged education. Wherever it has gone it has emphasized the value and dignity of the individual. It has undermined despotic conceptions concerning both Church and State. Civil and religious liberty owe much to it. Even lands nominally Christian where it is not emphasized are sunken in superstition and ignorance. The doctrine does not conceive of some sort of legal procedure whereby man's responsibility is mysteriously shifted, but of a spiritual process wherein the perfect character of Jesus and his matchless ideals are comprehended by the individual consciousness, chosen with heartfelt response, and made conduct-compelling in every choice and action. Such a process presupposes a wide and increasing personal acquaintance with the life of Jesus and with his teachings. This is why the doctrine of justification by faith has encouraged education and exalted the worth and dignity of the individual.

A Psychology Which Believes in Justification by Works. Mechanistic theories of life and the Protestant doctrine of justification by faith cannot exist together. If the theories named are true, the doctrine

named is untrue. If consciousness has no influence over conduct there is no justification by faith. Saving faith, as the Protestant conceives it, is conscious, heartfelt response to the personality and the ideals of Jesus. Mechanistic psychology substitutes for justification by faith a justification by works. It teaches that the human being is an animal mechanism in contact with a physical and social environment, that the mechanical responses of the individual to this environment leave brain paths in the cerebrum which determine what future actions shall be. What is this but to state the doctrine of justification by works in a grosser form than it has heretofore been conceived?

A Mechanistic Pedagogy. The discarding of the doctrine we are considering results in a religious pedagogy in the curriculum of which there is no definite and systematic study of the life and teachings of Jesus. A textbook based on such a theory of pedagogy will give abundant attention to games, plays and projects of various kinds. It will make use of story materials, but the amount of systematic Bible study will be small. Any thought of the pupil studying the life and teachings of Jesus as a preparation for the day when he will be chosen as Saviour and Lord will not enter into the preparation of such a textbook. A mechanistic interpretation of the pupil's behavior inevitably results in a mechanistic pedagogy. Such a pedagogy is poorly fitted for the propagation of Protestantism. It would be better suited for a type of religion which looks upon mechanical obedience to authority as a satisfactory outcome of the educative process.

The Place of the Individual in Social Redemption. Protestantism has heretofore sought the redemption of the individual through presenting Jesus Christ as Saviour and Lord. Like all great principles, this principle of social salvation through the salvation of the individual,

does not produce its best fruits when it is applied too narrowly. We need to make systematic efforts toward the Christianizing of all human relationships and all human institutions so that the Christianizing of individuals may be carried on with the largest success. The two processes must go on together. It is to be profoundly deplored that the Christian religion of the past has so often lost sight of the social goals which were so evidently included in the plans of its Founder. But an equally deplorable result will appear if we go to the opposite extreme and, while ignoring the individual, seek only social objectives.

This exclusive emphasis on the social elements of religion is seen in the identification of religion with the highest social consciousness; in a definition of the Deity which conceives of him as a projection of desirable social relationships. Human nature is declared to be so wholly dependent upon social relationships that it decays in solitude. This reaction against the extreme individualism which marked the religion of a generation or two ago is in itself becoming a menace to the Christian religion. Extreme individualism resulted in a perverted Christianity, but an extreme socialism will be at least equally mischievous. Hardly a single great and distinctive doctrine of Protestantism will survive, if we lose sight of the individual and his place in the redemption of society. With regard to the Protestant doctrine we are considering, it may be said that justification by faith, while it does not exclude the idea of social forces in redemption, does emphasize the fact that in the ultimate analysis, life and conduct are most profoundly influenced by the attitude of the individual toward God.

The Universal Priesthood of Believers. In the opinion of Protestants every Christian has individual approach to God through Jesus Christ. Protestants do not

believe that it is God's plan to set aside a few Christians as priests and to make these few persons mediators between the general mass of Christian believers and their God. This doctrine, like that we have been discussing in the preceding paragraphs, is characterized by an emphasis upon the individual. It maintains that each soul has direct and personal relationships with God and an open approach to God. This emphasis upon the importance of the individual has made Protestant Christianity a potent agency in every phase of human betterment. It is not an overstatement to say that the redemption of society is dependent upon the attainment and maintenance of a high estimate concerning the worth of the individual. Mankind must attain some small measure of the universal and individualizing love which Jesus taught as one of the chief attributes of God, if universal brotherhood and lasting social righteousness are to be secured. Any theory of life or religion which merges the individual in the mass and ignores the importance of each member of society will fall short of being a secure foundation for a redeemed society.

That extreme emphasis on the social element of religion which declares that religion is wholly social in its origin and in its nature and in its goals, would seem to be discredited by the fact that religion is not unique with regard to these influences. Music, art, literature and every form of human industry owe much of their beginnings and much of their development to the contacts of persons with one another. Yet no one seems to have identified music, art, literature or industry with social relationships in such a way as to cause them to lose their claim to being distinct entities.

The doctrine of the universal priesthood of believers becomes a meaningless combination of words under the influence of mechanistic psychology. We have seen how

this psychology disintegrates the idea of a personal God, how it leads to a disbelief in the mystical reality of religion, how it magnifies social relationships until the individual falls out of sight. With these fundamental beliefs dissolved, the universal priesthood of believers ceases to mean anything definite or important.

The Authority of the Scriptures. Protestantism was a revolt against an ecclesiastical organization which claimed to speak with divine authority. It maintained that popes and councils may err and that they had often erred. It declared that neither the pope nor the general church council was an infallible guide in religious matters. One of the basic doctrines of Protestantism has been the belief that the Scriptures are the Word of God, the only infallible rule of faith and practice. It may be said that Protestants have always differed from one another as to just what is implied in the assertion that the Scriptures are infallible. Some, doubtless spurred on by religious controversy, have declared that this inerrancy extended to all matters of history, geography and science. Others have claimed for the Scriptures only that kind of infallibility which has to do with matters of spiritual moment. They believe the Bible to be an infallible guide in religion, because it leads up to an infallible Guide and Teacher, Jesus of Nazareth.

Naturalistic psychology, even in its milder phases, begins to undermine the Protestant doctrine of a spiritually infallible Bible. Inspiration is traced back to its supposed origins and found to be one in kind with hypnotism, hallucination and ecstasy. These experiences are declared to be wholly subjective, at least no admission is made concerning the possibility of any mystical and objective reality connected with them. We are told that the mystic takes away from his mystical experience nothing which he did not bring to it. All possibility of the

Bible being a unique revelation from God is thus removed. It becomes a purely human book, a product of causes lying within narrowly natural limits.

As naturalistic psychology crystallizes into mechanistic psychology the place of the Bible is still further discredited. The Bible, if it affects human conduct at all, must affect it through human consciousness. The mechanistic psychology denies the power of consciousness to modify conduct and to psychologists of this school the teaching of the Bible becomes a useless waste of time. Courses of study intended for use in church schools are now being published in which there is little Biblical material. The writers of these courses may not know it, but their exclusion of Biblical material goes back to a naturalistic psychology which makes the Bible a human book and to a mechanistic psychology which discredits all informational teaching because of a disbelief in the power of consciousness to influence the conduct of the individual. These types of psychology are therefore not compatible with this fundamental doctrine of Protestantism. They are less incompatible with the doctrines of Roman Catholicism than they are with the doctrines of Protestantism. The decisions of a general council may be considered to be an expression of the social will of the Church at that particular time, whereas the Bible can hardly lay claim to being such. It was written by men who for the most part stood alone against the multitudes, who believed they came into communion with God as individuals, who sometimes lived alone in caves and mountains and desert places. If human nature decays in solitude, it is strange that many of the great spiritual guides of humanity have spent long periods when they were quite alone. Moses was for forty years a herder of sheep at the back side of the desert. Amos was a shepherd on the edge of the Wilderness of Judea; Elijah was reared in the mountains

east of Jordan; Paul spent three years in Arabia; Jesus was forty days in the wilderness, and he often went abroad alone at night.

The Right of Private Judgment. Protestants have always maintained the right of private judgment in religious matters. Martin Luther said that unless he were shown to be in error by plain teachings of the Scriptures, he could not and he would not recant. While Protestants look upon the Scriptures as the final authority in religious matters, the interpretation of scripture in the ultimate analysis rests with the conscience of the individual. It need hardly be said that this great doctrine of Protestantism has been the potent foe of despotism in both Church and State. It has become the citadel of religious freedom and has encouraged a religious development which is possible only when the individual is intellectually and spiritually free.

Any psychological system which loses sight of the individual will likewise lose sight of this great Protestant doctrine. Any psychological system which leads to a mechanistic interpretation of life and conduct will tend to destroy it entirely. If consciousness has no place in determining behavior, the right of private judgment is an empty term. The thing is not worth contending for, if judgments have no significance for conduct. Under the thoroughgoing mechanistic psychology the most momentous decisions ever presented for man's decision must be considered to be as useless and inconsequential as the vaguest disputations of the schoolmen.

The Disintegration of Protestantism. Four of the most fundamental and characteristic doctrines of Protestantism have been discussed in the preceding paragraphs. It has been shown that Naturalistic-Mechanistic psychology affects each of them to a serious extent, in fact, that it tends to destroy most of them. The coming of this

psychology means the passing of Protestantism. Before we welcome this foe to the Protestant faith, it would be well to recall something of what Protestantism has meant to the world. We must not count on still gathering the fruits of Protestant religion if we destroy the tree on which they have grown.

Protestantism has been a potent influence in setting free the mind of man and thus making possible the remarkable development of science during the past few centuries. Protestantism set free ideals of human liberty and ideals of individual worth which are slowly leavening mankind and bringing a universal brotherhood within view. It was within the Protestant Church that the spirit of missions was reborn and Protestant churches have done most for the carrying on of this program of world-wide evangelization. We may thank Protestantism for our system of free schools and for the fact that education is so nearly universal in our land.

Over against this record of the Protestant faith, what has mechanistic psychology to show? It has shaken men's faith in the value of high ideals. It has caused them to lose faith in a personal God. It has cast doubt upon the mystical reality of religious experience. It has caused the Bible to be looked upon as a merely human book. It has caused people to lose sight of the individual and to forget his importance in God's scheme of human redemption. It has discouraged a profound interpretation of life and conduct substituting an interpretation superficial and unsatisfying. That men may undergo such changes in their ideas concerning God and religion without showing corresponding changes in character hardly seems possible. There are indeed many evidences to show that some of the moral delinquencies of our day may be traced to a theory of life and a type of conduct which is the result of erroneous psychological theories.

A Psychology Which Supports Protestantism. We must ever keep in mind that a rejection of Naturalistic-Mechanistic psychological theory is not a rejection of psychology as such. With regard to the fundamental doctrines of Protestantism we must keep in mind that there is a type of psychology which tends to substantiate every one of them. If purposive striving is a characteristic of a self or soul which is the subject of consciousness, justification by faith becomes an altogether reasonable doctrine. It means that into that ruling consciousness come ideas which are emotionalized into conduct-compelling ideals. It means that loyalty to these ideals and the will to obey them create a new consciousness loyal to the will of God. If there is a soul or self and a Creator God who has caused that self to be, it is not unreasonable to suppose that the Creator has made it possible for each of his children to have fellowship with him. Purposive psychology and the belief in a personal God support the idea of a universal priesthood of believers. If we concede to consciousness the power to modify conduct the authority of the Scriptures needs little further defense. The Bible has demonstrated its power to change the consciousness of men and of nations. If man is an impotent atom swept on in a universal flux of natural causation, the belief in a right of private judgment is unreasonable and any contention for its exercise is useless effort. But if man is a living soul, if his judgments have momentous consequences for himself and for others, a belief in each individual's right to choose becomes self-evident. If such things be true, those who have laid down their lives for this right have not acted foolishly nor has their sacrifice been in vain.

CHAPTER IX

PSYCHOLOGY AND THE SIN PROBLEM

The four greatest words in religion are said to be God, man, sin and redemption. Even in the most primitive religions, man has self-consciousness and some dim conception concerning an overruling Self which is like his own. Even in these primitive religions man tries to bring about right relationships between himself and the other Self which he feels to be the Determiner of his destiny. He offers sacrifices and develops a ritual of worship. He has the beginnings of a conception concerning sin and redemption. We have considered the effects of mechanistic psychology upon man's conception concerning his own nature and his own destiny. We have seen something of the effects of the same psychological system on man's ideas concerning God. In this chapter we are to consider the place which the consciousness of sin holds in religion and the influence which certain systems of psychology have over this element of man's consciousness.

The Consciousness of Sin and Its Development in the Race. A study of human development would indicate that a clear and potent consciousness of sin is a late and high development of the human race. In the savage this phase of consciousness is vague and wavering. The savage has his things which are "taboo" and his classes of things regarded as unclean. He has certain standards concerning his duty to the family or the tribe, but they are usually neither uniformly high nor constantly conduct-controlling. In the Hebrew religion the con-

sciousness of sin had become clear, strong and discriminating. The Hebrew prophets denounced as sins against Jehovah practices which were all but universal among pagan peoples. Their great objective was to lead their fellow-countrymen to repentance. Under their preaching there were revivals of religion and these revivals began with some quickening of the spiritual vision of the masses which enabled them to distinguish between good and evil, between righteousness and sin.

No other religion has ever so emphasized the reality of sin as Christianity. It began with a widespread repentance under the preaching of one whose message was, "Repent for the kingdom of heaven is at hand." Jesus began his ministry with the same message that his great forerunner had used. He preached, saying, "Repent and believe the gospel." He taught his followers to say in their daily prayer, "Forgive us our debts as we forgive our debtors." When the task of establishing the Christian Church was laid upon the disciples of Jesus, they began by telling the Jewish rulers that they had crucified the Messiah and went on to urge them to repent. In the theology of the Christian Church sin is a reality, an awful fact which could be overcome only by that divine altruism which led the Father to give his only begotten Son to die for the salvation of men. If Christianity is the true and final religion these doctrines concerning sin must be true, for they are woven into the very warp and woof of Christian theology. That they are true is evidenced by the fact that Christianity, whenever it has been maintained in its purity, has proven itself to be the foe of sin. Christianity alone holds up a "Lamb of God that taketh away the sin of the world."

The Consciousness of Sin and Its Development in the Individual. A true, tender and discriminating consciousness concerning sin is a necessary element of

worthy personality. Take this kind of consciousness out of man and he becomes a spiritual degenerate. He who disbelieves in the fact of sin and who cannot detect its hidden presence in any suggested course of action will never say with Joseph, the Hebrew youth, "How then can I do this great wickedness and sin against God?" If there is not in the developing life and consciousness of the child an increasing power to discern between good and evil there are causes to fear that the child is suffering arrested development or taking the downward path of spiritual degeneration. In the Bible narrative Cain appears as one quite unconscious of the enormity of his crime. His whimpering complaint, "My punishment is more than I can bear," is full of self-pity, but there is no evidence of any compassion for his slain brother or for his grief-stricken parents. The Cain type of consciousness is common among criminals to-day. They seldom have any adequate conception of the often hideous transgressions they have committed. Their state of consciousness is in a sense due to their crimes, and in a sense their crimes are due to their state of consciousness. If the consciousness of an individual becomes unable in a measure to distinguish between good and evil, crimes are apt to be committed by that individual. The commission of a crime, unless repentance quickly follows, results in a still further searing of the conscience.

Sin as Unsocial Conduct. A psychology which disintegrates the idea of a personal God and sets up desirable social relationships as the whole content and ultimate goal of religion, of necessity makes changes in the conception concerning the reality and the nature of sin. Under the influence of such a psychology sin is defined as unsocial conduct. That sin has far-reaching social consequences is a truth which has been neglected and which ought to be emphasized, but to issue a sweeping

negation concerning the significance of sin in realms lying beyond social boundaries is quite another matter. Such a negation is evidently justifiable only on the supposition that God has no real and mystical existence beyond the human relationships which we know. If there is a personal God who is the Creator of our souls, we have personal relations with him which are immediate and wholly independent of our relations with our fellowmen. If there is a personal God, sin is first of all an offense against him and any theory which obscures this fundamental fact is misleading and mischievous.

That social righteousness may be attained without the consciousness of a personal God and the standards of good and evil which a belief in a personal God makes possible would seem to be disproved by abundant historical evidence. Buddhism has only vague notions concerning a personal Deity and it has proven itself to be a poor agency for social redemption in the lands where it has held sway. A clear vision of the character of Jehovah made the Hebrew prophets social revolutionists who denounced the injustice and the corruption of their times. Little groups of people living in the midst of the gross moral degeneration of the first Christian century caught new visions of God as he was revealed in Jesus and their homes became little citadels of righteousness which could not be overthrown by the forces of evil. In wilderness places and in caves of the earth these people with a new God-consciousness met in love feasts which bore witness to a new social consciousness. These early Christians had an awakened consciousness concerning sin. They would not attend the gladiatorial shows where men fought with one another unto death to amuse the multitudes. They would have nothing to do with the immoralities connected with the pagan worship, nor would they so much as eat of the meat offered to idols.

Their social consciousness was so quickened that no man claimed his own possessions for himself alone. They brought their goods and laid them down at the apostles' feet and distribution was made to all as each had need.

There came centuries when the Church grew rich and powerful. The consciousness of sin grew vague. Indulgences were sold upon the streets. Sin became a light affair when a payment toward the erection of a church or the celebration of a mass was thought sufficient to atone for it. The Bible with its vivid pictures of good and evil became an unknown book to the masses. God and Christ were far removed from the consciousness of the common man. A multitude of saints and meaningless forms of worship obscured men's visions of a holy God who had given his Son to save mankind from sin.

Were these times of high social ideals? We know they were not. All too often during this period evil-minded men held despotic power in Church and State. The masses were suppressed. Class distinctions set man against man and city against city. The great philanthropies of the early Church ceased. Poverty and ignorance and sickness among the masses awakened little Christlike pity among those who had wealth and power. The bands of moral restraint were unloosed. Home life was undermined and the rights of the child went unrecognized. Libertines sat on the thrones of states and on the papal throne. Back of all this social degeneracy was an obscured conception of God and marred ideas concerning the righteousness which God loves and the evil which he hates.

A Psychology Which Destroys the Consciousness of Sin. The mechanistic psychology disintegrates the consciousness of sin through its disintegration of the belief in a personal God. But it has a more direct assault than this upon man's conceptions concerning good

and evil. It wipes out the distinction between the two in so far as man's personal responsibility is concerned. If human conduct is mechanically determined there is no choice on man's part of either good or evil. If there is no personal choice between good and evil, there is no sin in the usual meaning of that term. If conditioned reflexes rather than personal choices determine all our acts, we had as well drop the word sin from our vocabulary; it is an outgrown term. If consciousness has no influence over conduct our notions about good and evil are of no consequence and any sense of personal responsibility, remorse, or moral compulsion is a delusion.

Pedagogical Consequences of the Changed Conception Concerning Sin. The changed conception concerning the reality and the nature of sin which results from mechanistic psychology brings about a changed method of teaching religion. These changes begin to appear whenever the influence of the mechanistic psychology begins to be felt. One of the first signs that this kind of psychology is at work is seen in a tendency to omit any systematic teaching about sin and its consequences. Such teaching is branded as negative and is regarded as having no real value in religious education. A large part of the Bible is negative in this sense and consequently this tendency falls in line with practices which magnify extra-Biblical material to the detriment of Biblical material. When it has grown bold through its success along the lines indicated mechanistic psychology comes out with an avowed pragmatism which denies the existence of any unchangeable and eternal standards of truth. Right and wrong thus become wholly relative matters. The right of each generation to make its own experiments and to use or discard the standards set up from of old is maintained. It is easy to see how completely such a religious pedagogy will break away from

the methods and objectives heretofore prevailing in the schools of the Church.

As has been noted in other matters considered in this book, the defects of religious pedagogy as heretofore practiced have left an open door through which the mechanistic psychology has entered because it seemed to offer something to fill the educational gap. The Protestant Church of America has long depended upon revivalism for its recruiting. Sometimes these revivals have been of the sensational type. Their methods have been suited for reaching hardened adult sinners. Sometimes children of tender years have been drawn into revival movements and have undergone experiences similar to those which have marked the conversion of godless adults. They have experienced a remorse for sin which can hardly be considered psychologically normal for childhood. The reaction against these mistaken methods is now upon us and mechanistic psychology has an opportunity to be heard in its contention that any teaching about sin and its consequences is in the nature of negative instruction and therefore of no value. It finds acceptance for its assertion that Bible stories about sin and its consequences lie outside the child's life.

We need go to neither of the extremes I have indicated. To give the child abnormal conceptions concerning this matter is deplorable. To give the child a subnormal understanding of the matter is dangerous. We can teach the child of tender years to have an increasing power to discern good and evil. We can implant there a deep aversion to envy, jealousy, lying. We can cause to grow a noble devotion to kindness, justice and truth. As teachers of the Christian religion, we can do no better than walk in the methods of our Leader. He recognized evil as a reality. He said that the offending eye should be plucked out and the offending hand cut off. He spoke

of an evil leaven and warned his followers to avoid it. He was not afraid of negative teaching for he spoke of a sin that can never be forgiven. Along with this negative teaching were his great positive messages concerning the nature and the value of righteousness. He spoke of the blessings which come to the pure in heart, to the peacemakers, to those who hunger and thirst after righteousness. We must follow his methods if we would establish his Kingdom through teaching.

A Quickened Consciousness Concerning Sin One of the Greatest Needs of Our Day. There are two classes of sin concerning which a quickened consciousness is sorely needed in our day. First, there are the great economic and social evils which are the sins of communities, states and nations. I refer to political corruptions, to the wrongs inflicted upon the working man in matters of compensation, hours of labor, and conditions of work; to city slums; to poverty; to child labor in dusty mills and dingy coal mines. These are unsocial conditions, it is true; but if there is a Father-God who loves all his children, they are likewise sins against him and the best remedy will be found in looking at them in their true light.

In the second place, there are the hidden sins of individuals; misdemeanors of which society knows little and concerning which, it must be said, society seems to care little. There is a deep and covered degradation in American life concerning which it is not considered genteel to speak. If social relationships which rest on a foundation in which a belief in a personal God has no real place can remedy this covered iniquity of America, they have given little evidence of such power. It is said to flourish most in circles where human social relationships are considered to be most highly developed. It seems certain that it can be purged away only by a cultivation of the

God-consciousness. If an individual comes to know a holy God and to love him as he is revealed in his Son, secret sins will be vanquished. There is no remedy apart from such a faith.

A Psychology Which Makes a Consciousness of Sin Inevitable. We have seen how the purposive psychology strengthens faith in a life after death, in a personal God, and in the mystical reality of religion. Its fundamental belief in man's power of purposive choice is the foundation for our belief in the fact of sin. Because man is something more than a mechanism, because he has power to choose his own objectives and to modify his own conduct, he becomes morally responsible for his behavior. When man fails to discharge this responsibility in a worthy manner, when he willfully chooses evil instead of choosing good, he sins. Purposive psychology therefore leads to a religious pedagogy in which one of the main objectives is to develop in the pupil the intellectual equipment needed for rightly discriminating between good and evil. It leads to a pedagogy which is not afraid to give negative illustrations if they will clarify the pupil's understanding of spiritual values. It leads to a pedagogy which has as another of its main objectives the development within the pupil's soul of an emotional response of love for things good and true and of antagonism towards things evil and false. It produces a pedagogy which seeks to give pupils an opportunity to express in life and conduct the truths they have learned and to which their hearts have responded with approval.

A psychology which encourages the belief in an eternal and infinitely perfect God and which makes well-nigh inevitable a consciousness of sin will never lead to that type of pragmatic philosophy which denies the existence of a truth which is unchanging. Such a psychology offers a foundation on which the great Christian doctrines con-

cerning human redemption remain unshaken. But purposive psychology serves as a basis for something more than a theologically conservative pedagogy. It offers a basis for a religious pedagogy which is progressive in its methods and in its aims. It offers every opportunity for improvement in these lines that is offered by any other type of psychology and it has no sinister menace for the systems of doctrine on which the Christian religion rests.

Deterministic Philosophy and the Individual. Mechanistic psychology rests upon a deterministic philosophy which has appeared in various forms in human history. Deterministic philosophy postulates that from the "largest sweep of the historic process down to the most insignificant details of an individual's daily life, man's assumed control over his own action and destiny is an illusion, that he is in truth as powerless to alter his present or his future as the mote eddying in the sunbeam, troubled with no such illusory self-consciousness as mocks the highest of created beings." [1] The history of deterministic philosophy indicates that it is a product of mediocre intellects dazzled by the light of some newly discovered truth. In his "History of Civilization in England," Buckle pointed out the influence which the geography of Great Britain had exerted over the development of civilization in England. It was a new thought and at once there arose disciples who carried the theory far beyond anything which Buckle had suggested. The result was geographical determinism. There arose men like Grant Allen, who declared that the differences which nations manifest as to intellectual power, moral standards and esthetic taste are due to physical circumstances and to nothing else.

John Calvin preached the omnipotence and the omnis-

[1] Adams, "Historic Determinism and the Individual," *Atlantic Monthly*, October, 1924.

cience of God and forthwith there arose disciples who out-Calvined Calvin in their Calvinism. The result was a theological determinism which deprived man of any vestige of freedom and which declared for a foreordination and predestination which doomed unelect babes to endless punishment and the eternal wrath of God. Karl Marx wrote concerning the influence of economic conditions over human life and his followers, carried away with these Marxian theories, developed a thoroughgoing economic determinism in which economic conditions were declared to be the only agencies which have any influence over human destiny.

Buckle, Calvin and Marx were great thinkers. Each was in a sense a discoverer of new truths. These new truths dazzled the minds of the less able disciples of these great men. They went to extremes. They made the individual a mere mechanism in the cosmic process. They lost sight of other great truths than the one which they so ardently supported. In time these excessive claims were shown to be unfounded. No able historian of to-day believes in geographical determinism. No able economist supports economic determinism, however much he may be inclined to give credit to Karl Marx. No really great theologian of to-day believes in a theological determinism which deprives man of a certain measure of freedom to choose between good and evil.

The scientific determinism of the mechanistic psychology is like the others in its origin except that the discoveries from which it has sprung are many instead of one as in the cases cited. The remarkable development of natural science during the past hundred years has brought a bewildering flood of light. Natural law has been shown to hold sway in phenomena long regarded as lying beyond its dominion. Just as in the cases cited in the preceding paragraphs, this new light has blinded the

minds of some to the existence of some old laws which still persist and which cannot be brought under the categories of physical cause and effect. The disciples of Darwin have out-Darwined Darwin in their Darwinism. The spiritual side of the universe has well-nigh been lost to view. We shall yet return to the more sane conclusions born of a broader and a truer vision.

CHAPTER X

THE CENTRALITY OF JESUS IN THE CHRISTIAN RELIGION

We have been considering some matters of much importance to the Christian religion. Any theory which modifies man's beliefs concerning his own immortality, concerning the existence of a personal God, concerning the power of ideals to modify human conduct, strikes at the roots of the Christian religion. Any system of religious pedagogy which conforms to the said theory cannot be made a fit instrument for promoting evangelical Christianity. There is another element of the Christian religion which is put in jeopardy by the advance of Naturalistic-Mechanistic psychology and it is of even greater importance than anything we have heretofore considered in this book. The Christian religion is unique with regard to the place it assigns to its Founder in its system of belief and in its program. Jesus is central in the Christian religion, and anything which tends to destroy this centrality of the Christ in the Christian faith and the Christian program tends to destroy the religion which was founded by Jesus of Nazareth.

The Place of Jesus in Christian Theology. Orthodox Christianity maintains that Jesus is the Son of God, that he is one with the Father in power and glory, that through him were all things created in heaven and on earth. It maintains that he is the central figure of the Bible, that the Old Testament tells of the preparation made for his coming, that the New Testament unfolds God's plan of redemption through him. It maintains

that, not alone by his life and teachings, but likewise by his death, he has made it possible for mankind to be redeemed from the guilt and bondage of sin.

The attempt to prove that this Christian theology is an aftergrowth which sprang up in the early centuries of the Christian era has signally failed. It seems certain that Jesus claimed for himself the place which orthodox Christian theology has assigned to him. Christian theology goes back, not to Paul, but to Jesus as its source. Paul only set in order the great truths which Jesus taught concerning himself and which had awaited the systematizing mental power of the great apostle.

If a man's psychological theories lead him to think of God as a projection of human social relationships, in what sense can he think of Jesus as the Son of God? Such a psychology makes necessary a new theology and a new conception concerning the personality of our Lord. Jesus will not be central in this new theology. In evangelical Christianity Jesus is believed to be the revelation of a personal God and the ideal from whom we may draw the truths and the incentives which make for an ideal human society. Jesus is therefore the center and source of the Christian program of social progress. In the new theology our ideas concerning God are referred to human relationships as a source and the program of social redemption becomes an anthropological process in which Jesus is only one of many factors.

The Place of Jesus in the Life of the Individual Christian. In the religious life of each Christian believer the individual's relationships to Jesus are matters of supreme importance. Evangelical churches maintain that through faith in Jesus the individual enters a new spiritual life. The teachings of Jesus and the events of his life furnish the materials out of which the Christian builds his ideals and his standards of conduct. Jesus is

something more than a historical figure to the person of a vital Christian experience. He is a present Councilor and Friend. To such a one the presence of his Lord is a mystical reality. He believes that the promise, "I am with you always," is fulfilled.

Mechanistic psychology would destroy all thought of this centrality of Jesus in the religious life of the individual. It denies to consciousness all power to modify conduct and it discredits the mystical reality of religion. If Jesus cannot affect the life of an individual through his teachings and through the influence of his matchless life, if he cannot come into soul contact with the souls that believe in him, he is altogether excluded as a factor in the determination of human conduct and the building of human character.

Religious Education Which Is No Longer Christ-Centered. The customary educational program of the Protestant Church has been woefully defective. The time set apart for this great task has been so inadequate as to make effective teaching well-nigh impossible. Teachers have been for the most part well-meaning but inefficient amateurs. Supervision has been almost wholly lacking. Lesson materials have been unattractive in form and sometimes unsuited in subject matter to the age-groups for which they were intended. Church schools have failed to reach any large proportion of the children of the land and have offered such a poor program that the pupils enrolled have usually gone away without forming any lasting relationships with the Church. And yet this sadly defective program has produced some remarkable results. Eighty-seven per cent. of all the additions to the Protestant churches of our country comes out of the Sunday school. There must be something tremendously vital in religious education to enable it to function at all under so many handicaps. That vitality in my judg-

ment depends upon two factors. First, there is the deep, normal, almost irrepressible tendency of the child and youth to develop religiously. Second, there is the fact that with all its inadequacies, our church school program has been Christ-centered. We have presented the living Christ to childhood and youth in a very imperfect way, but, even so, the matchless character of our Lord has wonderfully atoned for our shortcomings and our poor efforts have borne fruit.

What we need is adequate time for religious nurture, a program pedagogically complete, trained and conscientious teachers, skilled supervision, and lesson materials suited to the different periods of life. We do not need a new theology in which the God revealed in Jesus Christ is lost to view and a dim problematical Deity builded out of human social relationships set up in his stead. I am fully persuaded that all improvements in teaching methods and in lesson materials will count for naught if we build our hopes upon a program in which the world's Saviour is not central.

A type of religious education which is no longer Christ-centered is already manifest in America and it can be traced to the type of psychology which is taught in many of our colleges and universities. We have lesson courses that are almost wholly extra-Biblical in their content and which make only incidental references to the life and teachings of Jesus. We have textbooks for the religious instruction of high school pupils in which the life of Jesus is presented with hardly a suggestion concerning his unique character and his professed relationships to God. We have project teaching which aims at social service and a sense of universal brotherhood and which is falling flat because an adequate incentive is lacking. It was Jesus who first set the hearts of people aflame for service and brotherhood. Any program of religious

education which does not center in him, which does not provide adequate information concerning him, and lead to a personal choice of him as Saviour and Lord, may run along for a little while on borrowed power, but it must fail in the end because of unreliable incentives.

I am convinced that we must teach the whole New Testament message concerning Jesus. We must lead tender childhood to feel the charm of his perfect goodness and his matchless love. We must help youth to visualize his ideals and catch the fire of his spirit. We must make his great parables familiar to children and young people. Every event of his life must be analyzed until his personality stands out in all its spiritual sublimity. And we must not forget the cross. Particular interpretations of the Atonement may be faulty, but by the witness of the centuries, the Atonement itself stands unchallenged as a sublime fact. There is something in the death of Jesus which surpasses our powers of comprehension and yet it is something which the school of the Church dare not omit. It will not do to slight the gospel accounts concerning the teachings and the acts of Jesus. It will not do to give these all the emphasis we can, trusting to their high ideals to save humankind. We must teach Jesus Christ and him crucified.

It was no shallow appeal for better social conditions that met the terrific onslaught of the Roman Empire in the early centuries and in that mortal conflict won the fight for right and truth. It was a message concerning a perfect life, concerning ideals of brotherhood taught and lived by a prophet of Nazareth. But it was also a message concerning one who claimed to be the Son of God, who went about doing good until men crucified him and laid him in a tomb. It was a victorious proclamation that he who was dead was alive again for evermore. We may safely assume that no less potent message

could have vanquished the awful evils of decadent Rome. We may safely assume that no less potent message will save our civilization and our present-day world from the slavery and the scourge of sin. I have no faith in an easy way of salvation for the race, a way in which there is no Calvary and in which a Redeemer is not central.

In taking away the Christ, mechanistic psychology takes away the hope of men and the light of the world. If the theory of life and the explanation of human conduct offered by this school of psychology are true we dwell in the darkness and the darkness will abide. He only is a safe teacher of the Christian religion who rejects this erroneous theory of life and conduct and who likewise rejects everything which can be traced only to this evil source. Men do not gather grapes of thorns nor figs of thistles. Methods of teaching which will promote the Christian religion do not rest on a psychological system which denies every essential doctrine of the Christian faith.

A Psychology Which Would Discredit the Great Teacher. We have been accustomed to call Jesus the Great Teacher. He once said of himself, "Ye call me Teacher and Lord and ye say well, for so I am." His greatness as a teacher is manifest on nearly every page of the gospel narratives, if we measure his teaching skill and his choice of teaching materials by established standards of pedagogy. The ultimate test of teaching rests with the pupils who have been its recipients. Jesus meets this test better than any other teacher of history. He took twelve unlearned men from lowly walks of life and in three years he developed them into a force which established his Church upon a lasting foundation and in the face of overwhelming opposition. His teaching turned fishermen into prophets, a publican into a gospel preacher and historian.

Time is another agency which relentlessly tests the results of teaching. Teaching must be truly great and greatly true to stand the testing of the passing centuries. In this respect the teaching of Jesus is unique. Careful investigation seems to show that the influence of every other great religious teacher is on the wane. Zoroaster's teachings once dominated the minds of millions. His followers to-day are but a handful. The disciples of Buddha, Confucius and Mohammed are said to be growing fewer in number year by year. The professed followers of Jesus now make up more than two-thirds of the population of the earth. In numbers Christianity outstrips its nearest competitor by eighty per cent. As a simple quantitative fact Jesus is to-day the world's Great Teacher. The nations which lead the civilization of the world are most profoundly influenced by the teachings of Jesus. Therefore judged both quantitatively and qualitatively Jesus is the world's Great Teacher.

And yet if mechanistic psychology rests on true hypotheses Jesus must not be regarded as a great teacher. Psychology of the mechanistic type casts doubts on practically everything he taught. He certainly taught that God is a personal Deity. We have seen how mechanistic psyschology tends to cause its followers to reject this belief. Jesus taught his followers to believe in personal immortality. He said that the Sadducees were greatly in error because they denied the resurrection. We have seen how mechanistic psychology disintegrates the belief in personal immortality. Jesus taught his disciples to pray. He sang songs of praise with them. He taught by word and by practice that religion rests upon a mystical reality. If mechanistic psychology is true we can have no assurance that there is any mystical reality in religion and we must believe that, if perchance there be, it has no significance for human destiny.

Mechanistic psychology would discredit the teaching methods of Jesus. He certainly tried to enlighten the consciousness of his hearers. How otherwise can we explain the Sermon on the Mount and his many other discourses and conversational teachings? This was all wasted effort on his part if consciousness has no influence over conduct and human behavior is mechanically determined as Professor Watson maintains. Jesus used negative teaching. He spoke of those who should be cast into the outer darkness in the great day of reckoning. He spoke of a sin which cannot be forgiven in this world nor in the next. A pedagogy built on mechanistic psychology has no place for teaching of this type. Jesus taught for the future. He caused his disciples to think of a day when the gospel should be preached in all parts of the earth. He taught them to pray for the establishment of God's kingdom in the world. Mechanistic psychology thinks of the human individual as an organism in contact with a physical and social environment and builds a system of pedagogy which makes no effort to develop futurity ideals.

A Test for New Theories Touching the Christian Religion. A living religion must be a growing religion. Absolutely confined within fixed formulæ religion loses its power to meet the changing conditions of human development. Hardened into forms it loses its power to move the hearts of its adherents. Jesus evidently knew that the religion he was planting upon the earth must be a progressive religion. He told his disciples frankly that he had many more things to tell them, but that they were not yet ready to hear them. There is peril in stagnation and there is peril in every forward adventure. Jesus evidently recognized these facts and sought to prepare his disciples for their difficult task of finding the way of true progress after he was no longer with

them in the body. He gave his followers two tests to be applied to new theories touching the Christian religion.

Jesus told his disciples that the Spirit of truth would guide them into all the truth. He said of this Guide, "He shall take of mine and shall declare it unto you." We ought to test every theory which affects the Christian religion by this standard. Does it harmonize with the teachings of Jesus? Is it a logical result, an outgrowth of principles which he taught? If it is found to be such, we may safely accept it. Jesus said nothing concerning human slavery, but with the progress of the Christian religion it became more and more evident that the holding of men as chattels was incompatible with the principles of brotherhood and service which Jesus taught. The movement for universal freedom is now usually recognized as being a fruit of the Christ religion. In this matter the Spirit of truth has guided the greater portion of the followers of Jesus into a larger conception of the truth than could have been given to the fishermen of Galilee.

Jesus also said of this Guide, "He shall glorify me." We may be sure that any theory or movement which does not glorify Jesus is not the work of the Spirit of truth concerning whom our Master spoke. In the history of the Christian Church there have arisen from time to time theories and movements which did not glorify Jesus. Sometimes they have flourished for a time, seeming to give promise of permanence, but always they have withered away in the end and Christian believers have returned to renew their full allegiance to Jesus as the Son of God and the Saviour of the world. If narrowly naturalistic psychology and mechanistic psychology abide they present a new phenomenon in the history of Christianity, for they certainly are not in harmony with the teachings

of Jesus, neither can it be said of them that they glorify him.

A Psychology Which Is in Harmony with the Pedagogy of Jesus. Once more and for the last time in this book we must point out the fact that there is a system of psychology which is in full harmony with the principles which Jesus taught and in full harmony with the teaching methods which he used. Rightly applied purposive psychology will glorify Jesus because it will magnify him as the Great Teacher and will lead Christian teachers into that efficiency which will enable them to lead their pupils to him as Saviour and Lord. Jesus believed in purposive striving for he said, "Strive to enter in by the narrow door." He believed in the "apperceptive mass" and its power over human conduct, for he said that an evil tree could not bring forth good fruit, nor a good tree corrupt fruit. He said that out of the innermost thoughts of men come forth the evil deeds which mar their lives. He recognized the place of emotion in conduct control and he commanded his disciples to love one another, knowing that if the emotion of love dwelt within their hearts their actions would be in harmony with justice and truth. His was a fully rounded pedagogy for he gave his disciples tasks to do. He sent them out to preach, to teach, and to heal that they might put in practice the truths he had taught them and thus make these truths a part of their life and character. He emphasized the expressional phase of the teaching process, for he was displeased with that sort of response which said, "Lord, Lord," but which was marked by no obedience to his commandments. He linked doing with the knowing process when he told his enemies that if they would only do what he told them to do they would know that the things he taught were true.

Far from the mind of Jesus was any sorry pragmatic

philosophy which denies the existence of absolute truth. To him the Truth was a great reality. To him the Truth was no shifting entity developed out of human relationships and changing its form with every shifting mood of human society. It was something eternal, unchangeable, God-given. He lived in absolute harmony with it no matter how the tides of humanity might ebb or flow about him. He was loyal to it in the wilderness temptation, loyal to it when the multitudes sought to make him king by force, loyal to it when he stood bound and blood-stained in Pilate's court. For him Truth was not marred by any relativity born of a mechanistic interpretation of the universe.

We are entering a new era of religious education. Great changes are coming in the teaching methods of the Church. Great changes bring great opportunities, likewise great dangers. There are some foundations which we had best not try to remove. "Other foundations can no man lay than that is laid which is Jesus Christ." Concerning the foundations of the Christian religion, Jesus said:

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall of it." When his disciples said of him, "Thou art the Christ the Son of the living God," he made answer, "On this rock I will build my church and the gates of Hades shall not prevail against it."

CHAPTER XI

A PEDAGOGICALLY COMPLETE PROGRAM OF RELIGIOUS EDUCATION

In order to be pedagogically complete a program of religious education ought to have a complete curriculum. Since Jesus is central in the Christian religion and likewise central in the Bible, it follows that the curriculum of the Church school should be fundamentally Biblical. The Old Testament will be studied as a record of that preparation which God made through his chosen people for the coming of the world's Redeemer. The New Testament will be studied as the record of God's revelation through his Son and the beginnings of world-wide evangelization under the followers of Jesus. A complete curriculum will lay special emphasis on certain scriptural teachings such as stewardship, temperance, service, and world friendship. It will draw upon extra-Biblical materials for illustrations with which scriptural teachings on these subjects may be emphasized and enriched.

Such a curriculum will not only teach the Bible but teach pupils to comprehend how Biblical truths apply to their life problems. It will therefore contain many lessons bearing on the life situations of the pupils. It will contain lessons on the home, on the relationships of the school and the playground, on the Church and its work, on the community, on racial relationships, on industrial problems, and on international relationships. Lessons on these topics will be most effective if they are based on

Biblical material, not because such a foundation will give them a Biblical flavor, but because the Christian religion rests on Biblical truth and because the Bible is so wonderfully comprehensive that there is no religious truth which it does not set forth.

The Three Phases of Psychic Activity. It has long been customary to divide all psychic activity into three classes, knowing, feeling and willing. The psychology of a generation or two ago conceived of a cleavage between these phases of psychic activity which modern psychological research does not sustain. It is now recognized that knowing, feeling and willing are not wholly distinct and independent activities of the psychic self. They blend with one another constantly. Intellectual activities have an emotional accompaniment and are closely related to the processes of the will. Emotions have a relationship to intellectual states and to volition. The will has within its constitution both intellectual and emotional elements.

These inter-relationships do not, however, render useless the traditional classification of psychic activities. The psychologists of a few decades ago erred in disregarding these relationships, but we of to-day will likewise err if we conclude that these three phases of psychic activity have no existence because they are not wholly distinct. We shall err if we make one phase so predominant as to crowd the others out of consideration. That there are these three phases of psychic activity is evident from the fact that from remotest antiquity man has thus classified his own mental and spiritual states. There is no tribe so primitive in its modes of thought or so restricted in its verbal equipment that its members do not say, "I know; I feel; I will." That these three phases really exist is also evident from the language and terms used by the most advanced psychologists of our times. Try as they may, none of them can quite dispense with

this traditional classification and its terminology. If this way of classifying psychic activity were wholly erroneous we should expect to find it an easy task to coin terms for describing psychic phenomena which do not rest upon such mistaken hypotheses.

This Classification Still Useful. It seems evident that if we think of knowing, feeling and willing as different, though not wholly distinct, phases of psychic ectivity the classification is still useful. There are certainly times when our psychic activity is primarily intellectual, other times when it is more largely emotional, and still other times when volitional forces seem to predominate. Such a view is more in harmony with universal experience than a view which deletes any of these phases of activity. Only a mechanistic interpretation of life will do away entirely with these long-established conceptions as to the psychic activities of the individual. Academic theories may deny the existence of some of these phases, or may deny that any of them have significance for human conduct, but the common sense of the race has created them out of age-long experience and the probability is that they will be found to rest on some abiding truth.

Religious Education Has to Do with All Phases of Psychic Activity. If the soul of man expresses itself in these three phases of activity, religious education, since it has to do with the entire soul, or self, must provide for the development of each phase. It must provide a program which will develop man's intellectual powers and store his mind with knowledge. It must develop man's emotional capacities so that he will at all times feel in the way he ought to feel toward his fellowmen and toward every problem of life. It must develop man's volitional powers until he can choose the right and maintain perseveringly the course of conduct which the right demands, no matter what the cost may be.

A Religious Education Too Exclusively Intellectual. There has been a tendency to emphasize one phase of psychic activity in religious teaching to the neglect of the other phases. Rabbinic education centered its efforts on the intellectual phase of psychic activity. It set pupils to memorizing the Jewish Law and the endless interpretations of the Law which had been made by ancient rabbis. It produced a high type of mental power, but withal a mental power confined within narrow limits. Because it neglected the nurture of the emotions it produced a cold Phariseeism, a proud and selfish spirit which looked with disdain upon the untutored masses and said of them, "These people who know not the Law are accursed." Without the nurture of the emotional elements its program of activities went sadly astray. The Pharisee was very punctilious regarding such matters as the distance he walked on the Sabbath, but justice and mercy toward his fellowmen were forgotten.

Protestant church schools have been rabbinic in their methods, but not in their subject matter. They have tried to do little besides impart information concerning religious truth. The giving of such information is a necessary step in religious education. The remedy for the defects of the customary church school program does not lie in a lessened emphasis on the informational phase of the educative process. It lies perhaps in a less exclusive emphasis on that phase and in the provision of an enlarged and more unified program in which other phases of the educative process receive adequate attention.

A Religious Education Too Exclusively Emotional. Sometimes the emotional elements of religion have received almost exclusive attention. The type of religious development which nurtures the emotions without securing the necessary intellectual background and without providing an outlet for religious emotions in worthy re-

ligious activity is well known in Christianity, Mohammedanism and Brahmanism. Christianity has its "Holy Rollers." Mohammedanism has its dancing dervishes. Thus given full sway emotionalism defeats the highest ends of religion. Religious emotion becomes an end sought for its own sake; the religious person becomes an emotional debauchee. The ultimate state of the religious emotionalist is near akin to that of the irreligious sensualist.

Protestant religious education has dealt very inefficiently with the emotional phase of the educative process. Emotionalism of a narrow individualistic kind and quite unsuited for the religious nurture of children and youth has often run riot in revival services. Sunday school teaching has, on the other hand, been characteristically lacking in the emotional appeal. There has been little systematic effort made to train church school pupils in worship. A spirit of reverence and devotion has all too often been absent from the sessions of the church school.

The place of worship in the church school program is not generally understood. Training in worship is something more than a preparation of pupils for participation in the duties and privileges of church membership. It does not stand apart from the other phases of the educative processes, but is intimately linked with them. Training in worship is necessary for the proper and potent motivation of Christian conduct. It develops the God-conscience of the pupil and puts a personal Deity into the motivation of conduct. No uncertain conception concerning a God constructed out of human relationships will give the potency here demanded. There must be a consciousness of a personal Deity and of a personal relationship to him on the part of the individual. The church school teacher is engaged in a sublime task. She is responsible for developing the character of the religious

leaders of the future who are to establish a kingdom of God on earth. Her pupils must be given right ideas as to human equality and universal brotherhood. They must be given wide and deep human sympathies. But this is not all. This sublime task demands something else. It demands that deep and abiding consciousness of the Divine Reality which faces seemingly impossible enterprises with the exultant shout, "God wills it, God wills it!"

A Religious Education Too Exclusively Expressional. There can be no uniform and high efficiency in a church school program which does not provide opportunities for pupils to put into practice the truths which they are being taught. An intellectual grasp of religious truth is necessary and helpful, but it is not enough. The religious educative process is not yet complete even when pupils have given assent to religious truth with a sincere emotional response of admiration and approval. The truths must be expressed in life and conduct again and again until they become habitual and established modes of behavior. The importance of the expressional phase of religious education is more and more clearly seen today and its use is being emphasized.

There is just now danger in some sections of the Church that the expressional phase of religious education be overemphasized or at least emphasized too exclusively. There are pastors who say they have no program of religious instruction for their children and young people. They say that they launch out upon various enterprises of a social service kind and help their church school pupils to gain information only as it is needed in carrying on these enterprises. They lay little stress on the customary forms of worship, regarding service activities as after all the truest kind of worship. They claim that in dealing with the activities of pupils you are dealing with life and seem to regard the giving of religious informa-

tion and training in worship as somewhat remote from the life of the pupil.

The project method of teaching is apt to develop into this attitude toward the informational and devotional phases of religious education when it is made the exclusive method in church school teaching. Possessing elements of much value, it tends to a narrow and ineffective program when its overemphasis leads to a neglect of other phases which are quite as important as the expressional phase. Religious truth ought to be presented systematically and efficiently. He who insists that the child is a doer and disregards the intellectual characteristics and the emotional characteristics of the child is not half informed on the subject. The child is indeed a doer, but he is also a thinker. At certain periods of his development he can ask more questions per minute than any other person in the world, and they are not a fool's questions either. It takes a wise person to answer even a part of these questions satisfactorily. In guiding the thinking of children you are dealing with life quite as truly as you are when you are directing their play or guiding them in some project. This tendency to think that only activity of a social kind has anything to do with life is a result of shallow reasoning. The other day I stood beside a river across which a huge suspension bridge is being constructed. There was much activity manifest as the bridge was gradually taking form. Hammers were rattling as steel rivets were being driven home and clinched. Cranes and derricks were hoisting materials and cables were being stretched over the stream. There was activity —orderly, efficient, purposeful activity; but back of it all was the thinking of the engineers and the architects and the designers who had thought out the plans for the bridge and set them all in order. Back of the activity of the skilled workmen who were constructing the bridge

were trained intellects without which the orderly and purposeful activity never could have been secured. The teachers who taught the engineers, architects, and skilled workmen in the technical schools where they learned their several professions were dealing with life as they led their pupils in the study of mathematics and physics. Quite as truly is the teacher of religion dealing with life when she helps children to understand the great truths on which an intelligent and purposeful Christian life must rest.

Children are not only intellectually alert, but emotionally responsive. Under skilled nurture their emotional life may be developed in almost any desirable direction and to almost any desired extent. It is a shallow theory which insists that in dealing with the emotions of a pupil you are not dealing with life. Emotions lie even nearer to the springs of action than thinking does. It is the task of the Christian teacher to nurture in the pupil emotions of reverence for God; emotions of sympathy with all classes of humanity; emotions of love and admiration for the good, the beautiful and the true; emotions of indignation against cruelty and injustice; emotions of disgust for jealousy, selfishness, greed and deceit.

A program of projects is an excellent pedagogical device, but the educational value of the program does not lie so much in the carrying out of the project as in the motives which prompt to its undertaking and to its carrying on to a successful issue. Projects improperly or insufficiently motivated have little educational value. Strong and conduct-compelling motives rest on clear intellectual conceptions and on vivid emotional sanctions. The world's greatest projects for human betterment have had this kind of a motivation. Luther launched the Protestant Reformation only after years of study in school and university, only after profound inward struggles

and years of growing indignation against the abuses of his time. Paul was fitted for his great task by studying in the leading schools of his day, by profound emotional experiences on the Damascus Road, and by three years of study, meditation and prayer in Arabia just before he began his ministry. Jesus increased in wisdom and stature and in favor with God and men for thirty years before he began to preach and heal. For every child life is a sublime project. This project will not be rightly undertaken if the teacher of the child does not enrich the intelligence of her pupil and give to her pupil the emotional nurture necessary for the seeing of visions and the dreaming of dreams. No shallow program based on the notion that the child is an animal organism in contact with an immediate social and physical environment will do. The teacher must think of the child as a living, thinking, feeling soul; capable of almost immeasurable development; able to become an heir of all the past experiences of the race; able to project himself into the distant future; a child of God and made in the Father's likeness.

Agencies Which Must Coöperate if Religious Education Is to be Effective. The application of sound psychological principles to the task of building the church school program, selecting the church school curriculum, and training the church school teachers will go far toward securing the pedagogically complete program we have been considering. The Church, however, has another task to perform, a task which ought to be carried on simultaneously with the task of imparting efficient religious instruction. Only a small portion of the child's time is at the disposal of the Church. Other agencies touch the life of the child more constantly and usually more intimately than the Church can hope to do. Christianity must impart its spirit to these other agencies with which

it must necessarily coöperate in the religious nurture of the child, if religious education is to be given a full chance to use its inherent power for world-wide evangelization.

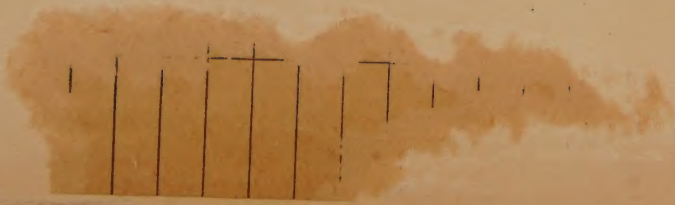
First of these agencies is the home, an agency which stands preëminent in its influence over child development. It stands first because its contacts with the child are earlier, more intimate, and longer continued than those of any other agency. For the first five years of a child's life the home influence is all but supreme and these first five years are of immeasurable importance. The Church must seek to Christianize the home in order that its own program may be effective.

Among the agencies which hold the destinies of American childhood in their hands and therefore the destinies of the world in their keeping are the public schools. Under our form of government religion cannot be taught in our public schools. There is nothing, however, in our laws to prevent the public schools coöperating with religious organizations and with the homes of pupils in the nurture of the children with whose destinies all these agencies are so much concerned. Public schools can teach much that will help to lay religious foundations. They need teach nothing which will hinder a development of the religious life of their pupils. They can coöperate with the homes of their pupils and with the religious organizations by dismissing pupils during school hours in order that they may receive religious instruction. Adequate time for the teaching of religion can thus be secured and the neglected millions of American children can be reached with religious instruction.

Another potent educational influence in the lives of American children is the community with its newspapers, its amusement places, its social and political life. The church school program will not be fully effective, no mat-

ter how pedagogically complete it may be, while the community life offers influences diametrically opposed to the development of all the Church is trying to teach and develop. Commercialized amusements must be freed of their undesirable accompaniments. The public press must be purged of that which serves as evil suggestion to childhood and youth. Social life must be gradually revolutionized until it rests on the principles of equality, service and fraternity taught and lived by Jesus of Nazareth.

A pedagogically complete program of religious education carried on by the Church will be a potent agency for Christianizing secular education, for Christianizing the home, for Christianizing the social life of the community. The children are, therefore, now as always in the plans of God, in the midst. The keys to the Kingdom of God are with them. Give them efficient religious nurture and the world will be transformed. Try to transform the world without them and our neglect of them makes inevitable the ultimate defeat of all else we may do.



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